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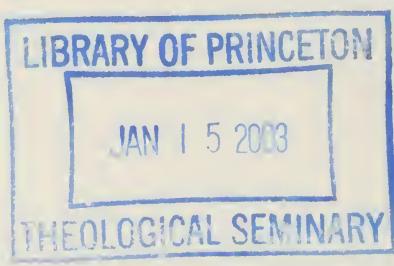


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THE MISSIONARY SURVEY

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The Missionary Survey's Campaign for 50,000 Subscribers

The Goal! A Subscriber in Every Presbyterian Home.



Whereupon, Mr. Jack Climber came down off his pole and, stepping out in front of the group, spoke as follows:

"Miss Dill, devoted teacher and leader, and Gentlemen, members of the Young Men's Baraca Class, of the First Presbyterian Church of Austin, Texas; I desire to express my profound appreciation of the splendid work you have done in securing for *The Missionary Survey* in your congregation fifty new subscriptions and four renewals, and sending therefor to Richmond your check amounting to twenty-seven dollars. These added to twenty-six subscriptions previously taken, make the number sufficient to put your church upon the Honor Roll, and I wish to congratulate your honored and greatly beloved pastor, Dr. Wm. R. Minter, standing also there in your midst, upon having an efficient band of yokefellows who are capable of undertaking and successfully putting through such an enterprise.

"You are the first class of young men who have caught the vision of the possibilities in a *Missionary Survey* canvass; I earnestly hope many others will follow your splendid example. I am fully determined to stay by my job; and if I can get the help of or-

ganized classes throughout the Sunday schools of our Church, in addition to the grand support given me by hundreds of loyal lady friends of the *Survey*, I will yet rejoice your hearts and theirs by fastening the circulation flag at the 50,000 mark on top of the pole."

NEW NAMES ON THE HONOR ROLL.

First Church, of Austin Tex., Burlington, W. Va., Nicholasville, Ky., Bethel Chapel, near Clover, S. C., Ninety Six, S. C., Camden, Miss., Florence, Tenn.

There are now 123 churches on the Honor Roll, having an average of one subscription to the *Survey* to every five members, or better. There are still 3,315 churches which have not attained to this distinction.

SURVEY WEEK.

MARCH 12TH TO 19TH, INCLUSIVE.

PASTORS: It begins on Sunday—that's your day to give it a good send-off.

CLUB AGENTS AND FRIENDS: It lasts eight days; they are all yours.

A Special Canvass to get new subscriptions.

A faint, light gray watermark of a classical building with four columns and a triangular pediment is visible in the background.

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AMERICA - A FIELD - A FORCE HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR.

HUBT BUILDING, ATLANTA, GA.

February Subject: SYNODICAL, PRESBYTERIAL and CONGREGATIONAL HOME MISSIONS.

THE HOME MISSION INDEBTEDNESS.

THE embarrassment of the Home Mission Committee for sufficient funds to meet the needs of the growing work is no new experience. There is always appealing need far greater than the means of the Committee can possibly meet.

Debt is, however, an experience new to the Committee. The present state of the Treasury creates a double embarrassment. Inasmuch as the Executive committee has always conducted the work on a conservative basis, never hitherto exceeding its income, we feel that some explanation is due, since the question must arise as to the reason for this sudden and seeming departure from our safe and sane policy.

1. In the first place, it is caused by no increase in appropriations. For three years the amount promised has been practically the same, being based upon the receipts of the previous year.

2. It is not due solely to the present financial crisis, for there has been no serious decline over previous years. The European war does, to some extent, affect our income, which left a deficit of \$10,500 to be met out of this

year's income; but that, in itself, is only a partial explanation.

3. This indebtedness is due chiefly to the growing custom of churches and societies designating their gifts as "specials." Instead of allowing their contributions to go to the general work of the Church, and thus assist in meeting appropriations made by the Home Mission Committee, many are making "special" promises and instructing the Secretary and Treasurer to pay these "specials" out of their contributions. This seriously cripples the Executive Committee in its efforts to meet its promises by diverting a large part of its income to meet extra appropriations not pledged by the Committee.

Until the past year we could stand this loss, because there was a regular increase each year in receipts, but the financial condition of the country prevented an increase last year, while a large number of "specials" required attention, so it can be readily seen that debt was inevitable.

The suggestion of reducing expenses has been freely urged: but this can be done only in one of two ways:

1. By cutting the salaries of the

missionaries, which is impractical, as the average salary in the mountains is only about \$20 per month.

2. The other alternative is to reduce the number of workers: but how can the Committee turn them and their families adrift to starve, merely to relieve the strain on our Treasury.

The Executive Committee feels under obligation to the missionaries, to the work itself, and to the entire Church, to carry on the work without scaling salaries or reducing numbers until the Church determines by its attitude our imperative course.

The current year ends March 31st, and we are anxiously looking to the

outcome. By sending in an offering at once, churches which have not given us a collection, or whose treasurer has failed to forward it, and generous friends, will not only render substantial assistance in the present crisis by helping to wipe out this indebtedness, but will also influence the future policy of the Committee.

Shall we scale already meagre salaries? Must we retrench by reducing the number of workers? Will the Church support the effort of the Committee to continue the present status? These questions can be answered only by the Church itself, and the answer will determine our course.

BRETHREN,—WHICH?

A COUNTRY CHURCH.

Clear eyed and prim, with walls of white
Among the leaves of birch
That tinged but did not stem the light,
Nestled the little church.
All summer open to the air
And all that green a-quiver there.



Presbyterian Church, Union Church, Miss.
About were tender, dreamy sounds;
The stamp of horses' feet,

The mumbling bees upon their rounds
Where clover nodded sweet,
A piping quail—the grain low bent
Showed where her furtive flutterings went.

Next father in the pew's long row
Came urchins sternly shod;
Next mother—for she planned it so—
The child who first would nod,
Laying, when sermon-time oppressed,
His poppy cheek upon her breast.

Bare stretched your aisle and long your
hour
To many a childish wight,
Wee church! yet, rich in holy power,
You blessed as angels might.
Long years have gone—our faith is true;
Long years we've prayed, because of you.

"There is a place where spirits blend,
Where friend holds fellowship with friend;
Though sundered far, by faith they meet
Around one common mercy seat."

"The Home Missionary is the best police force. Life and property are secure, not so much because the policeman walks the street as because of the other great fact that the preacher's voice is heard on Sunday. The preaching of the gospel develops conscience, and intensifies and quickens the moral sense of the community. As the preacher tries to find a definition of the great words in life's dictionary—God, life, death, duty, destiny, judgment, heaven, hell—he brings a moral and intellectual quickening to the people that could come from no other source. He organizes the Sunday school, gathers a congregation, and preaches the pure word of God; and the influence of his work tends to prevent crime and to raise the moral standard in the community."

LIGHTS AND SHADOWS OF A COUNTRY PASTORATE OF FORTY YEARS.

REV. C. W. GRAFTON.

UNION CHURCH, Mississippi, is a village far out in the interior of the country. The Illinois Central R. R. is twenty-five miles east of it, the Yazoo and Mississippi Valley R. R. twenty miles west, and the Mississippi Central, seventeen miles south.

The church was organized in 1817, and is thus nearly one hundred years old. The pastoral charge includes the two churches of Bensalem and Union Church, nine miles apart, and the Rev. C. W. Grafton has been the pastor for nearly forty-three years. During this period which began in 1873, we have had many lights and many shadows.

SHADOWS.

When the pastor first came, he brought with him a young bride from North Mississippi, the youngest daughter of Rev. D. G. Doak. She died in 1885, and four of her seven children are also dead. The shadows on the manse rested on the church. By death and removal, we have lost nineteen ruling elders, quite a number of deacons, and more than one hundred families. Some of these families died out, the majority simply moved away. On account of the low price of cotton, our young men would not stay in the country, and they are scattered far and wide. They are in the different towns along our railroads and in seven or eight different states. For awhile it seemed as if Union Church would die. On account of the removal of our country people to town, four country churches of the Presbytery, during this period have died; six have dwindled almost to nothing, and it seemed as if Union Church would suffer the same fate.

With regularity almost unbroken for forty-three years, the gospel has been preached in these two old churches. In 1884, seeing the great number

of boys and girls in need of school advantages, the pastor established the Union Church High School. This helped perhaps to arrest the exodus of our people. Seven years ago, however, the boll-weevil came and killed out the cotton industry. The shadows growing out of the death and removal of our families and the arrest of our industries were increased by the breaking of banks all through the country, and what little was laid away for the rainy day was largely lost. The shadows have indeed been very thick but along with them we have had

LIGHTS.

In four of our families there have been born forty-five children. Nearly all these have lived, and nearly every one of them is a member of the Pres-



Dr. Grafton is known and greatly beloved in all that section.

byterian church. These children make a silver lining on the dark clouds. Without children, the school would die and the church would die, and for these long years we have had many happy families with large numbers of little ones.

A certain brother who asked us how we managed to live through these dark days, received the answer: "Union Church is an endogen. It grows like a corn-stalk, i. e., from within."

The old church is like a venerable mother, that has looked out upon her grounds and seen them full of children. She has dismissed many to Heaven, and many to different parts of the Church militant. But she stands today like a lighthouse, carrying upon her rolls 210 members, some of whom are indeed non-residents. Wood is cheap, water is good and abundant, lights are cheap, butter and milk, eggs and chickens, field and garden products, hogs and cattle keep things going. There never has been as much to eat in this country as we now have.

Our school too, has never failed. The

county has come in and located at Union Church its Agricultural High School, and boys and girls from far and wide are now coming to our church and Sunday school. The contributions during the last five years for benevolent causes have been better than ever. Religious worship has been maintained with the same ancient regularity.

The marriage bells still ring for the tender bride. The forests are beautiful with a thousand golden colors. The birds in spring and summer sing as merrily as ever, and the old church building stands surrounded by oaks and beeches that watch like sentinels the passing travelers. The village is on the great thoroughfare between Natchez and Hazlehurst, and autos are constantly passing.

The land has lost its virgin strength, but thrifty farmers are building it up.

How shall we keep the country church alive? If the people will only stay at home and raise cattle and children the church will live.

Union Church, Miss.

THE RURAL DISTRICT—OUR HOPE.

REV. L. W. CURTIS.

Can a Presbyterian Church be planted and developed where there are no Presbyterians? Is it not necessary to have at least a nucleus, trained in the polity, doctrines and peculiar characteristics of our denomination, around which to build the work? These are questions arising out of the awakening of our Church, in response to the call for Synodical and Presbyterial Home Mission work.

I am frank to admit that a nucleus—if of consecration and vision—is of great help to the development of the Church in a new community, but it is not essential. The Presbyterian Church has made some of its greatest triumphs on virgin soil, and with most unpromising material. For instance, Froude, the English historian, says of the Scotch: "They were the servile, immoral, unreliable farmer, petty tradesman and artisan, when Knox with his preaching and doctrine touched them, and turned these men of clay into men of steel, destroying submission to those above them, and teaching them to think and act for themselves.

These commons had had no existence, except as servants or retainers or dependents. This poor clay, which a generation earlier the haughty barons would have trodden into slime, had been heated red-hot and tempered in the furnace of a new faith." Now, if there is a type of Presbyterianism that our Church takes just pride in, it is in that of these very same Scotch.

Coming down to modern times, we find that for more than a score of years the banner Presbyterians of the world have been on heathen soil. Those who were reared to bow to stock and stone, as a result of our doctrine and training, have taken the foremost position in the Assemblies. The nearest approach to the New Testament Church, of all Christendom, says Mr. W. T. Ellis, is to be found in Korea. The Presbyterian Church was the pioneer in opening the Hermit Kingdom to the gospel and for a quarter of a century its doctrines have been molding that people. The Presbyterian Church of the world that has the largest number of communicants is to

be found in a benighted heathen country. And it is not a padded church roll, for its members scatter every Sabbath after service and hold Sunday schools at over fifty different points. The two churches that led all Assemblies in the number of accessions on profession of faith during the year 1913, are in heathen lands.

If our Church is adapted to such work among ignorant, helpless heathen people, it can and should do a larger work among intelligent Americans in the needy sections of our Southland. However, to do this it will require on the part of the minister at home the same spirit of service found in the minister on the foreign field. The temptation to the minister at home is to limit his labor and special interest to his individual congregation; and to the church, to confine its interests to the corporation limits of the town. Every church should be, instead, a base from which people and minister operate, reaching out to the hundreds and often thousands but a few miles away, who are either without the ministry of the Word or else have it from preachers incompetent to edify or instruct.

It is painfully evident that some of our ministers have not the evangelistic spirit of service, the spirit that is needed to plant our Church upon the virgin soil of our needy sections, and to foster and care for it in weak places. I recall a certain pastor, some time back, who went out at intervals into a country district to preach, and to large congregations. But a long spell of "weather" set in, the roads became a little bad, and the minister stopped going, though the people begged him to continue the services from time to time. The minister and his town congregation have since dried up! What is needed is more of the spirit of faith and service found in pastor and people of the First Church of Raleigh, N. C. This church is a base for mission work throughout Wake county.

There are numberless communities all over the South without church life of any kind, or drifting away from the church for lack of competent ministers. All denominations have not our educational standard. Recently, in riding through a country district, my companion stopped and handed a small package to a minister, the most influential of his denomination in that county, and collected from him \$2.50. Upon inquiry, I learned that the package contained opium, supplied every ten days for the minister's wife, an opium fiend!

I know of another minister, who was a purchaser and distributor of whisky during the week among the very people to whom he preached on Sundays. He would still be in this business but for the interference of the federal law. Another one was sentenc-

ed to the chain-gang for bigamy. After serving his time, he returned to his first wife, only to desert her in a few days. Here is one more case: this minister burned the church building of his own congregation because they refused to retain him as pastor for another year. These instances occurred hundreds of miles apart, and in different denominations—not in the mountains! In an alarming number of communities there are no other ministers than men of the above type.

Has our Church no message for such needs? If not, then we have no world-wide mission. The facts prove in every case that, when our Church goes in all earnestness and tenderness to the needy country districts, it not only wins souls, but soon becomes self-supporting and a healthy feeder for the city and town churches. It is absurd to assume that one must be born a Presbyterian, or he can never be made one, and to infer the necessity of a pedigree of three hundred years' length. Birth and pedigree should inspire us to greater achievements, and not tie our hands and shackle our feet. A friend once remarked to me, "Do not you think that we Episcopalians and you Presbyterians are the most conceited folks in the world, as to our Church and people?"

We need to take our eyes from our church towers and our monuments of deeds achieved, and to look out upon the fields about us. And what do we see? I have the figures for two of our States and will quote them: In North Carolina our Church has been at work for 175 years, and to-day there are 800,000 white people over ten years of age who are unsaved. In Georgia, there are 600,000. What can we do for them? How can we reach them?



Rev. L. W. Curtis.

If space permitted, a list of ministers and churches with the evangelistic spirit of service would be interesting, but only a few can be mentioned. In Savannah Presbytery Rev. Charles Montgomery has in recent years organized and built up nine churches where there were none before. Rev. G. T. Kirkpatrick and the little Kenly church in Fayetteville Presbytery, in three years, has added to our Church 108 persons, 90 being on profession of faith. Of these, 85 had no friend, relative or ancestor in the Presbyterian Church. Mr. Kirkpatrick affirms that people of the country districts will respond to Presbyterian efforts, and to

prove it reports three new churches erected, one new church organized, another ready to be organized, six new Sunday schools, and work begun at ten strategic points a long way from any church. Drs. Wells and McClure, of Wilmington, N. C., with the aid of their two churches, have literally girded the suburbs of that city, and adjacent country districts, with new organizations and promising mission points.

Ministers, and brethren of the Church, let us arise and turn to the rural districts with a strong faith and determined effort.

Macon, Ga.

A HUNDRED YEARS FOR GOD.

(From Information
OLIVIA

Furnished by Miss
DAVIS.)

In our new country, a church that has been permitted a century of service for God is considered venerable; and it is indeed worthy of special honor if the future holds for it the promise of added years of Christian influence.

Such a church is Bethberei (Rock Creek Church), near Lewisburg, Tenn., which for over one hundred years has been the center of religious and moral influence in all that beautiful section.

Bethberei, the "House of my Creation," was organized on June 1, 1810, by Rev. Samuel Finley, who preached from the flat top of a large boulder that is still standing in the churchyard, and upon which has since been chiseled his text, "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

In all this time, except for intervals of a few months, there has been regular preaching at the church, though about half the congregation have to travel several miles to service.

The years have been marked by constant growth, but the membership has never been large, the original charter roll of twenty-eight not being greatly exceeded by the present membership of eighty-eight. While the church has truly given itself for others, four groups having gone out at various times to form other congregations, yet its vitality has not been impaired. From her hallowed walls have gone out, too, many men and women who have carried into the world of affairs of past and present days the sturdy principles in which they were trained in this place of worship, and at the feet of godly fathers and mothers, who were themselves perhaps the inheritors of the sacred heritage of this old house of God.

Bethberei has always been foremost also in various lines of activities, for in less than five years after the organization of the church, the Rock Creek Bible Society was formed by Rev. Thomas J. Hall, with nine members—made auxiliary to the Pennsylvania Bible Society, the American Bible Society not being then in operation. The records of this society, still in existence, show that 300 persons have been on the roll of members; that \$7,000 has been contributed, and that pastor and people from time to time have distributed thousands of copies of the Bible to the destitute.

In 1827 the Rock Creek Sunday school was organized, the first Sunday school in that part of Tennessee, and was instrumental in the organization of Sunday schools at a number of other places.

Several years later, about 1830, the Rock Creek Temperance Society, one of the earliest, was organized, which gave the first decided check to the use of intoxicating liquors in that new section. At first a partial pledge was taken, but with the fuller



Bethberei Church—a true community center.

realization of the evils of intemperance, over 500 signed the total abstinence pledge, prohibiting the use of all intoxicating beverages.

The congregation of Bethberei has had two houses of worship, and the present frame building, erected on the site of the old log house, is shown.

Such a church as this has a wider mission than to the rural community to which it ministers and to their descendants, important as is that ministry—it speaks in clarion tones of the inestimable value of the country church, a fountain of pure re-

freshment and strength to the Church of Christ in all its departments of work.

May these grand old churches take new heart of grace, as they remember what God has done for them in the past; and may our Church, remembering their value to us as a demonstration, realize that we owe it to the Church of the future, to see that these country congregations are protected from the forces that threaten their disintegration, and are fostered to new strength for present and future service in the cause of Christ in all the world.

SYNODICAL HOME MISSIONS IN NORTH CAROLINA.

REV. A. W. CRAWFORD, Superintendent..

THE work was inaugurated in 1889, and for twenty-seven years has been bringing rich fruitage itself, and stimulating the special mission work of the congregations and the Presbyteries in their own particular bounds.

The last year was the best in all the history of the work, having the largest number of men engaged, and showing the greatest number of additions to the church. There were engaged in the work for all their time, the Superintendent, Rev. A. W. Crawford, Greensboro, and two General Evangelists, Rev. William Black, Charlotte, and Rev. O. G. Jones, D. D., Greensboro. Thirty-six other men in charge of 80 weak churches and 45 other mission stations were aided. Through the labors of these men, 1,164 persons were added to the churches of the Synod, and ten churches and sixteen Sunday Schools were organized. The results for twenty-seven years indicate 97 churches and 147 Sunday schools organized, and 15,282 additions to the churches of the Synod.

The need for the work is shown in the fact that 665,500 persons of responsible age, by the last U. S. census, have no connection with any church. This is 44 per cent. of all those of responsible age in the State. This varies in the different counties, but 27 counties report 50 per cent. and over of re-

sponsible age out of the churches; fifteen counties, 60 per cent. or over; and four counties, 70 per cent. or over.

The need of co-operation by the Presbyteries in a General Synodical work, is shown by the fact that in some Presbyteries there are five to eight unsaved people to every Presbyterian communicant, while this ranges on up to the Presbytery of the greatest need, where there are fifty-three unsaved people to each Presbyterian communicant. In addition, co-operation greatly stimulates the Presbyteries in their own work.

The work is organized with the aim of the fullest co-operation between the Presbyteries in their own work, and the Synod in the general work of the State. To that end, the Synod's Committee has for its basis the Chairman of the Home Mission Committees of the sev-



The Church points Heavenward in this happy valley.

eral Presbyteries. To these are added one elder elected by the Synod from each Presbytery, and the Evangelists, with the Superintendent as Chairman ex-officio.

The Synod and the Committee have planned for a large advance work this year. While continuing to aid for a time the mountain counties, which have gone into the Synod of Appalachia, it is taking hold with greater vigor upon the mountain territory remaining to us, and is also directing special effort toward the great Eastern section, where the work is of much promise.

Emphasis will be laid upon "Local Evangelism," the placing of a man in a given new territory, to open up as many stations as he can give attention to, selecting the most needy commun-

ties by actual canvass, by vigorous evangelistic effort, personal and through Sunday schools and preaching stations, striving to bring the unsaved to Christ and organize and train them in the work of the kingdom. Notable success has met this special effort in some counties. Some of our finest young men are seeing a special attractiveness in this work, and are heeding the call of God to undertake it.

The work of the General Evangelists in holding evangelistic services is given to all the Presbyteries, most of the time being given to the weaker Presbyteries. This branch of the work under Mr. Black and Dr. Jones is being prosecuted with great vigor, and is greatly blessed of God.

Greensboro, N. C.

HOME MISSIONS IN THE SYNOD OF SOUTH CAROLINA.

REV. EDWARD PAYSON DAVIS, D. D.,

Synodical Chairman, Assembly's Home Mission Committee.

THE study of English literature reveals the fact that our remote ancestors were heathen, and that the Christian religion has made the difference between them and us. Simple gratitude to God should lead us to pass on this blessing to others in home and foreign lands.

The Presbyterian Church represents the truths of that religion, and its two-fold purpose is to conserve and disseminate those truths by which the Holy Spirit regenerates, convicts, converts, sanctifies and saves men. The Church cannot make truth, but it can publish it; and the divine Spirit is ordinarily limited in His saving operations by the presence of His inspired Word. There are no Christians where there are no Bibles and no missionaries. The missionary is a part of the divine plan, and the gospel that he and others preach is the only solution of the problems of any people.

Education, legislation and moral reform are important; but they cannot

take the place of regeneration by the Word and Spirit of God. The problems of the social evil, disregard for law, ignorance, intemperance, Romanism, Mormonism, the Negro, the foreigner, the indifferent church member, the tenant, the mill district, the rural church, the city; and the right kind of leaders in our State, in education, politics, and religion present opportunities for the practical application of the Christian religion, and tests of its power to do what it claims to do. These



A train-load of Southern prosperity: "What shall I render unto the Lord for all His goodness toward me?"

and other problems touch the only three divine institutions of the home, the Church and the State; and these three organizations are sufficient to meet all our needs. All classes need the Presbyterian Church which stands for high ideals in the home, a pure gospel, and respect for law.

It is impossible in a brief article to present facts and figures sufficient to show the prime importance of our Home Mission work. The following may serve as examples. About one-fifth of the white population of South Carolina live in the mill districts, and the difficult and delicate problems arising between employer and employed can be solved only by the mutual love the gospel enjoins. Out of a white population of 679,162 in this State, 500,890 are not in a Sunday school of any denomination; yet many of these are, or are to be, our future citizens and church members. In many of our rural and urban districts, moral standards are low, and the social evil has a strong hold upon many of the people, both white and colored.

The last year's work in our Synod was, in some respects the best year in its history. Our General Evangelist conducted eighteen meetings, with good results: and our Superintendent, in ad-

dition to managing the details of his field, did excellent work in supplying vacant churches and mission points, pressing the claims of this great cause upon Presbyteries, Presbyterials and Women's Societies.

The Synod has entrusted these great interests to an experienced Committee, and recommended to its churches the raising of \$15,000 for the work the coming year. This Committee and the Presbyterial Committees have accomplished many things, and started many good influences in our State that cannot be adequately represented by figures. One of the best forms of our Synodical Home Mission Work is done at Clemson College, where we have a Presbyterian Church; and its faithful pastor reaches nearly 185 young men coming from Presbyterian homes in different parts of our commonwealth.

The outlook is promising for the coming year, but the Presbyterian Church in South Carolina, when we consider its numbers, wealth, organization, intelligence and missionary spirit, does not do as much as it should do for Home Missions in the Synod, and for the work of the Assembly's Home Mission Committee.

Greenville, S. C.



South Carolina Farm Demonstrators at the State Fair. They are helping to build up the country.

SURVEY WEEK (March 12-19) is going to give our friends an opportunity to demonstrate what can be done in the way of getting new subscribers.

SOME PERSONAL EXPERIENCES IN EVANGELISM.

REV. D. K. WALTHALL, PH. D.

THE writer has been an ordained minister for about twenty years.

For about eighteen years, his evangelistic efforts brought forth such little fruit that the holding of these meetings became to him a sore and grievous burden. Yet, beginning about twenty-one months ago, he has participated in eleven meetings, in all of which he has, with one exception, done the preaching and made the evangelistic appeal, with the following results, including in the professions a few who were induced to get long deferred letters: 50, 37, 12, 50, 29, 118, 21, 34, 47, 40, 53. Total 491.

The explanation of this is very simple. First and chiefly, the writer has been led by the Spirit to lay all possible stress on the absolute necessity for the full co-operation of Christian people in the meetings. As soon as a date is agreed upon for the services, a letter is written the pastor in which this co-

operation is urged with all possible emphasis. The people are asked to be much in prayer for the meeting, and to hold cottage prayer meetings as frequently as possible.

The pastor is also requested to make a complete list of the unconverted. When the meeting starts, the afternoon or morning services for a whole week, and the night services for two evenings, are devoted to appeals to Christians for deeper consecration for service for Christ, and to indicating some ways in which this consecration can be manifested.

On the first night of the meeting a Christian Workers' band is organized. This is composed of all the professing Christians who will promise to *pray earnestly and repeatedly for the salvation of individual souls, and then, after prayer, do what the Holy Spirit tells them to do for the saving of these souls.*

While each worker is allowed to choose those for whom he is to work and pray, each list is privately turned over to the pastor, who adds other names, if he thinks wise, so that each unconverted person may have at least two or three persons praying for him. It nearly always happens that the person for whom the largest number of persons are praying is the first to confess Christ.

In the eleven meetings where the above method has been tried, there has never been a smaller number to confess Christ than there have been workers in the band. Some of these meetings have been held in very small churches and in sparsely settled communities. When the forty-seven made profession there were only about half that number members of the church before the meeting. In the case of the thirty-four professions, conditions were especially unfavorable. The weather was bad for a good part of the time, the congrega-



Rev. David K. Walthall, Ph. D.

tions always small, and none at first expecting much fruit. On the night when the band was organized, there were only thirty-four in the house. Yet the writer stated his firm belief that, if the Christians present would consecrate themselves to the work, there would be a gracious blessing. Twenty-five came forward in deep earnestness and joined the band. The result has already been told. To those concerned in the meeting, it is indeed a gracious evidence of God's willingness to save, when His people consecrate themselves to the work.

Second. A meeting for the young people is always held on Sabbath morning at the Sunday school hour. A simple, but comprehensive address of about twenty minutes is delivered, and the same invitation to confess Christ given as at the other meetings. Children under ten are not expected at this meeting. The results are most encouraging. Of course each child who makes a profession must be seen in private by the pastor, and the parents consulted before he or she is received into the church. Some children are found unprepared, but usually very few. In a meeting where there were over forty young people who made profession, the pastor and session, after most careful and repeated examination, received, the writer thinks, every one.

Often the effect of the young people's meeting is seen in the conversion of parents. One striking instance is recalled, where the conversion of two boys was followed at the very next service by the conversion of their father, who was regarded as the most ungodly man in that community, and whose conversion most Christians had regarded as almost impossible.

The writer firmly believes that any pastor who will earnestly beseech the Throne of Grace for a blessing, insist on and secure the faithful co-operation



The Presbyterian Church at Waynesboro. This church, with a membership of 640, in a town of 1,600 inhabitants, has had 310 additions in the last five years, largely as the result of the annual evangelistic services.

of God's people, and add to this a simple gospel message to the young, will, under the good hand of our God, be greatly blessed in his evangelistic efforts.

Waynesboro, Va.

WANTED—PRESBYTERIAN CHURCHES.

R. B. WILLIS.

ARKANSAS has about 1,600,000 people, who have come from almost all parts of our globe. A liberal estimate places 600,000 of these inside our various churches, leaving 1,000,000 unchurched. The situation in Arkansas is such therefore as to call strongly to Christian workers of all churches.

We have in this State less than 10,000 Southern Presbyterians, about 115 churches for our 75 counties. There are ten counties in the Presbytery of Washburn without a Southern Presbyterian church, and six counties in the Presbytery without a Presbyterian church of any description. This is not all. There are great stretches of this mountain country that have to depend mainly on the so-called "holy rollers" and other "isms" for their spiritual food.

Fayetteville, Ark.

LOUISIANA.

REV. B. L. PRICE.

SOME of the direct and visible results of Home Mission work in Central Louisiana, accomplished during twenty-one years of ministry in the State will show the fruitfulness of these fields:

Alexandria: The work at this point began November 1, 1894, with 11 members and no property, gradually developing into a church with over 300 members, and acquiring property valued at about \$30,000.

Atchafalaya: This church was remodeled and practically rebuilt, and one of the weakest country churches in the Presbytery of Louisiana rapidly grew to be one of the strong country churches, from which a branch church has recently been organized.

Bunkie: The work at this place was begun, an organization soon followed, and a splendid nucleus gathered in, which has in later years developed wonderfully.

Marksville: The first Protestant church ever organized in this Roman Catholic stronghold began with 30



The beautiful interior of the First Presbyterian Church, Alexandria, La.

members, and a church building was soon erected.

Oakdale: The First Presbyterian Church of Oakdale was organized in August, 1915, and has a membership of 40, with 20 families represented; a Sunday school with over 60 enrolled; a Women's Home and Foreign Missionary Society at work with over 16 members.

Of the members received on profession of faith in these churches, two might be specially mentioned who have entered upon careers of wide Christian usefulness; One, now an ordained minister, is at present a professor in one of our colleges. The other is one of our most loyal and active Foreign missionaries.

In giving a summary of some of the visible results accomplished, it might be of interest to note the following data: Members received, 750; adult and infant baptisms 300; funeral services delivered 150; marriage ceremonies performed 175; sermons preached 2,400.

To continue the development of this work, another minister had to be secured for a part of the field, and now Rev. W. A. Zeigler of Bunkie, La., is



Rev. B. L. Price.

vigorously prosecuting the work in three of the churches.

The Oakdale church will no doubt in a short time secure a pastor, thus adding the third minister to the working force of the Presbytery.

The work in Central Louisiana for

the Presbyterian church has just begun, communities are continually calling for our services, and there are in this section hundreds and thousands who have never seen a Presbyterian minister.

Alexandria, La.

FLORIDA.

REV. E. D. BROWNLEE.

IT IS possible that very few have realized the importance of Florida as a field for Home Mission work; yet it is one of the most inviting and promising openings the Church has. If we except the new Synod of Appalachia, there can be no question as to the paramount opportunity of Florida. We do not even except Texas and Oklahoma.

Let me call your attention in just a few words to the geography and population of Florida, and to the growth of the Church in this State.

1. Geography. Have you realized that this State stretches over 500 miles from north to south, and over 500 miles from east to west? In this day of automobile travel, it would take a week to traverse the State from end to end. In all this vast stretch of country, there are only 112 Southern Presbyterian churches. One may go over 20 miles in many sections of the State without passing a church of any kind.

2. Population. With the exception of Oklahoma, the population of Florida in the past fifteen years has grown more rapidly than that of any other Southern state. It has even surpassed Texas, which increased only 27 per cent. from 1900 to 1910, while Florida made a record of 42 per cent. It is marvelous how, out of the palmetto scrubbs, have sprung up towns over night. About two years ago, the writer had occasion to pass through a certain country district; and when passing that same way about a year later, was astonished to see the whole place laid out in streets, with new houses, stores and a beautiful hotel going up. But there

was no church within miles of the place. Florida Presbyterians had their hands so full with many such openings that we were not able to enter the wide-open door.

This is also to be taken into consideration: the proportion of immigrants who come to swell the population of this State is more largely Presbyterian than that coming into any other section of the South. In addition to the various nationalities scattered over the State, we have a whole town of Cuban people at Ybor City.

3. Growth of the Church. To demonstrate the truth of these statements as to the call and promise of Florida, let us notice how the people have responded to the work of our Church. In the organization of churches, Florida has surpassed every other Synod in our Assembly during the period investigated by the writer, from 1906 to 1915. In this time, we have increased 35 per cent. in the number of churches, while even in the Great West, Texas and Oklahoma, the increase has been only 17 per cent., not quite half our in-



One of Florida's many lakes, and the city water works.

crease. If the Church desires to establish active, earnest congregations, past experience has demonstrated that it can be done more quickly and easily here than elsewhere in the South.

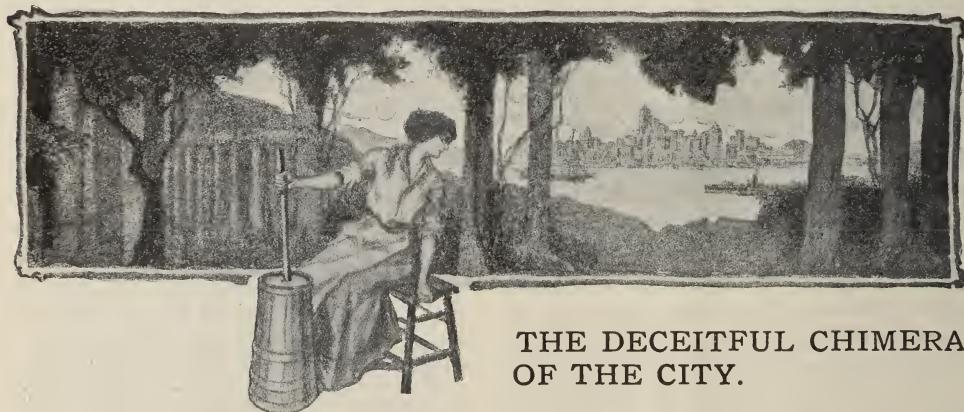
In growth of membership Florida has likewise led the Church. During this period the Synod has increased 69 per cent. in membership. Even the Great West, Texas and Oklahoma, has grown only 65 per cent. during the same time. As the Synod of Oklahoma was not organized in 1906, in the comparison of the 1915 figures they are treated as one Synod. Of the other Synods, North Carolina comes next with a 39 per cent. increase. If the Church, therefore, desires a larger membership for the support of its va-

ried work, the best place to get it in our estimation, is in Florida, which has outstripped the favored West.

4. Sunday Schools. In the matter of Sunday school enrollment, Florida has likewise led the Church. During the period mentioned, it has grown 165 per cent., while Texas and Oklahoma have grown 116 per cent., Arkansas 110 per cent., and North Carolina 108 per cent. The whole Synod makes an annual increase in Sunday school enrollment of nearly 20 per cent. This can be said of no other section of the Church.

O that the Church, in its planning for Home Mission work, were like the men of old Issachar, "which were men that had understanding of the times, to know what Israel ought to do."

Sanford, Fla.



THE DECEITFUL CHIMERA OF THE CITY.

SOUTHERN cities are growing and will continue to grow. But we want to stand shoulder to shoulder with those who are laboring for such a full and satisfying life among the people in the beautiful open country, that our boys and girls of the farms will not wish to leave the farm. We want country life to be so satisfying that the more or less deceitful fascination and lure of the city shall not be able to cast their spell upon so many of our youth, who are needed out in the open places to build up rural institutions, conserve country life and keep

Southern society as stable and wholesome in the future as it has been in the past. The sufficiency of the South for the strains of modern life is conditioned upon so building up country life as to make complete and appealing to the young people of the country-side the great open places where most of the people now are in the South, and where by the blessing of God we hope they will long continue to be.

"There are some who are managing to make the city gate open outward. But this gate opens more easily inward. It will always be possible for the city

to replenish its worn blood from the fresh country sources. We hope it will be more and more possible for city people to go to the country. More than all, it is to be desired that such attention shall be given to country life that the false spell will be broken which is impoverishing the countryside of its people.

"Fully recognizing that changing economic conditions must pull from the

country to the city, we must set our faces against the impoverishment of the country, both for the sake of the many boys and girls who leave the country and become in the city nothing more than hewers of wood and drawers of water, obscure cogs in the relentless urban economic wheel, and also for the sake of the institutions of society in the large."—*Our Home Field.*

EVANGELISM.

IN RESPONSE to the request of the General Assembly, more than half the Synods, and a large number of Presbyteries, have appointed permanent Committees on Evangelism. In other Synods and Presbyteries, the Home Mission Committees have this work in hand.

With the hearty co-operation of Committees and pastors, the work is making splendid progress. The Committees are organizing for more aggressive work. Greater stress is being laid on pastoral and personal evangelism. Simultaneous meetings in cities are being held with great success, individual pastors and evangelists are being blessed in many fields, and there are strong indications that the whole Church is engaged in a great forward movement. The following facts indicate something of our opportunity:

There are within our bounds more than 19,000,000 persons not members of any church, Protestant, Roman Catholic or Jewish. These are distributed in round numbers as follows:

| State | Per Cent. Population. |
|----------------|--------------------------|
| Alabama | 1,211,000 or 59% |
| Arkansas | 996,000 or 70% |
| Florida | 408,000 or 65% |

| | |
|---------------------|------------------|
| Georgia | 1,415,000 or 57% |
| Louisiana | 751,000 or 49% |
| Mississippi | 1,051,000 or 62% |
| Missouri | 2,164,000 or 64% |
| North Carolina | 1,236,000 or 60% |
| Oklahoma | 1,157,000 or 82% |
| South Carolina | 788,000 or 54% |
| Tennessee | 1,465,000 or 68% |
| Texas | 2,410,000 or 65% |
| Virginia | 1,180,000 or 60% |
| West Virginia | 776,000 or 72% |

With this vast field before us, there are still 1,375 churches that failed to report a single convert last year—and many others that reported results wholly inadequate.

The needs of the work and suggestions for better co-operation and service are more fully given in the leaflets: "Organized Evangelism" and "A Word to Presbyterial Committees." These may be had on application, and it is hoped that they will prove helpful to pastors, officers and laymen.

It is our wish to be of all possible service in helping to arrange for revival services and conferences, suggesting programs, etc., and in this we crave the continued hearty co-operation of pastors and Committees.

W. H. MILEY,
Superintendent of Evangelism.

Last March, during "Survey Week" our friends did noble work, securing 2,000 new subscriptions. This year's "Survey Week" comes March 12-19. We want those 2,000 subscriptions renewed and another 2,000 added. Is it asking too much? It is for Jesus Christ.

THE LAY OF THE BLACK COUNTRY. ENGLAND'S WARNING TO AMERICA.

England, merry England, your green is
getting brown
With the exile of the Plowman who jour-
neys to the town;
For a blight is on the wheatfiel'd, and the
villages go down.

I fared along the highway across the Black
Country:
I went to look for April, but what was there
to see?
On every road a beggar that a craf sman
used to be.

Once the land had green fields—smothered
now with smoke,
Between the stealthy ditches—where once
clear water broke,
And the engines, shouting vengeance—
where once the cock-thrush spoke.

I met a five-years' child there that had no
cherub face,
But like a waxen image stared at me from
the place
Where grew no leaf or flower, no green or
April grace.

England, merry England, your fields are
trodden down,
And a blight is on the meadow, and the
grass is getting brown
With the waning of the village and the
waxing of the town.

—Ernest Rhys, in *The Vineyard*.

I met an English maiden, like a daisy torn
away:
Her song was like the Carmagnole: "I go,"
it seemed to say,
"For gold there to the city, where night is
turned to day!"

I met a country carpenter—he look'd like
Christ the Lord:
His tools were sold for silver, to get him
safe aboard
The vessel for that country where the
craftsman hath reward.

I met the Virgin Mary, who once wore
heavenly blue;
She hid her babe there from me; her sad
eyes looked me through.
As she walked upon the cinders where once
the clover grew.

"Green mansions for the rich men; the
streets are for the poor!"
This is the Plowman's carol, he sings at
every door,
As he travels to the city to make one beg-
gar more.

AN OPPORTUNITY TO LEND TO THE LORD.

Two small carpets or "art squares" are greatly needed by one of our faithful home missionaries, whose home was destroyed recently by fire.

The lack of a carpet does not entail much hardship in the summer, but with the coming of winter, it is really dangerous for the baby to play on the

bare floor. And Home Mission babies are too valuable an asset to imperil

If you have these carpets or rugs in good condition, about fourteen feet square, or less, that you can spare, and are willing to send prepaid to Texas, write to the Executive Committee of Home Missions for the exact address.

COMPARATIVE STATEMENT OF ASSEMBLY'S HOME MISSIONS.

April 1 to December 31, 1915.

| | 1915 | 1914 | Increase. | Decrease. |
|------------------------------|--------------|--------------|------------|-----------|
| Receipts from Churches | \$61,683.55 | \$59,015.30 | \$2,608.25 | \$ |
| Sabbath Schools | 3,404.27 | 3,672.24 | | 267.97 |
| Missionary Societies | 10,495.40 | 10,432.87 | 62.53 | |
| Miscellaneous | 28,268.63 | 27,320.98 | 947.65 | |
| | <hr/> | <hr/> | <hr/> | <hr/> |
| | \$103,851.85 | \$100,441.39 | \$3,678.43 | \$267.97 |
| Less | <hr/> | <hr/> | <hr/> | <hr/> |
| Net Increase | <hr/> | <hr/> | <hr/> | <hr/> |
| | | | \$3,410.46 | |

A. N. SHARP, Treasurer.

BOOKER T. WASHINGTON.

A REMARKABLE man has passed from our midst in the death of Booker T. Washington. A man who has done more for his race than perhaps any other one man; a man who was gifted with rare intelligence and tact, and who consecrated these gifts and all his being and energy to the elevation of his people; a man who saw wherein lay the strength as well as the weakness of the Negro, and devoted his life to the seemingly impossible task of supplementing their weakness and applying their strength to the best purpose. Much of the industrial progress and moral advancement of the Negro today is due to the wise leadership of this man.

The following just appreciation of him appeared in one of the daily newspapers of the South:

THE SERVANT OF HIS PEOPLE.

"The success of Booker Washington's mission lay largely in the fact that it was a mission in behalf of the South as well as in behalf of his own

race. He understood the white people as well as the Negro people, and he strove with rare insight and honesty of purpose to accord their interests and well-being. He worked with the forces about him, where others in pitiable ignorance or sullen disregard of human nature had worked against them. He say clearly and stressed candidly the practical side of a great human problem. He saw that the path of his people's progress lay not through fine spun or high flown theories, but through industrial and moral usefulness.

"His efforts, therefore, were directed especially to training his people to do good work, to the betterment of their health, their household life, to earnest instruction in moral responsibilities. In this task he found liberal support in the North and East, but no more there than in the South among thoughtful citizens. He won success for his cause because he deserved success. He has left a rich memory, because he thought honestly and felt broadly and walked the way of unselfish service."

"AMERICA, THE GREAT MISSION FIELD OF THE WORLD."

MRS. GALE ARMSTRONG.

THE burning problem of the day is—How can the Church of Jesus Christ be aroused to a sense of her responsibility for the evangelization of the world?

Like a mighty host the foreigners have been coming to our shores—coming with hands outstretched for our pity and help. Prior to the beginning of the European war, more than a million immigrants came yearly to America. If this state continues, the present generation will witness the arrival of 33,000,000, more than 26,000,000 of them speaking languages other than English, and bringing with them customs and ideals as foreign as their tongue.

In 19 States of our Union, a majority of the citizens are foreign-born, or

of immediate foreign descent. Only five of the thirty-eight cities of our country with a population of 100,000 and over, have a majority of native white Americans; the remaining thirty-three are practically foreign cities on American soil.

Besides these foreigners in America, there are a large number of Indians who, though native born, are yet alien to our speech and thought. Add to these the 10,000,000 Negroes needing the pure gospel; the nearly a million Mormons, sending out their 20,000 missionaries to disseminate their deadly errors; the 15,000,000 Roman Catholics, so hostile to our civil and religious liberties, and we have a problem so vast that we may cry out almost in despair—"Who is sufficient for these things?"



New Americans of the Ensley Mission.

In what spirit are we grappling with the problem? And how are we greeting these new comers? Do we realize that they are to be the "New Americans," who will till our fields, man our factories, mine our coal and iron; in fact, largely keep the wheels of our industries turning? Dr. Edward Judson, the distinguished son of our missionary hero, Adoniram Judson, said recently—"We must be certain, however, that our missionary spirit is genuine and not a mere fad. The sure test is whether we are interested in everything lying between the heathen and ourselves." Many of us are greatly interested in foreigners when they reside in their own lands, and send our best missionaries to them, paying their traveling expenses; but when the Lord puts it into their hearts to come to our shores, paying their own traveling expenses, instead of rejoicing over their advent, we are sometimes inclined to turn away from them in despair. This is only a semblance of the true missionary spirit; a counterfeit, not the real coin.

What are we teaching them by our national attitude toward the religion of Christ? Is our Government humbly acknowledging the hand of the Lord in all our prosperity? Founded on His Word and worship, and through all her history, signally blessed by His favor, she is now excluding that Word

from her schools, on the flimsiest pretexts, as if ashamed of the very thing that has made all her greatness. More than a quarter of a century ago, Dr. R. S. Stoves, writing from Italy, said, "The future of the whole world is pivoted on the question of whether the Protestant Churches of America can hold, enlighten, and purify the peoples gathering into its great compass." And what he foretold then is increasingly true as the years roll on. The very heathen religions upon whose overthrow we have spent millions of dollars and sacrificed hundreds of lives, are being propagated on our shores. Hinduism in some of its forms finds converts among us. Buddhism has established itself on our West Coast and there are temples at San Francisco, Oakland, Vicaville, Sacramento Valley, Stockton, and San Jose—19 temples with 21 priests; besides missions at other places. The latest of these self-styled prophets to bring us a message from the East was Abdul Baha, head of the religion known as "Babism," who was actually permitted to speak from some Christian pulpits.

The Confucianists have built a temple in New York, at a cost of \$100,000, and in that city the Moslem "Call to Prayer" is daily heard in Union Square. The Bohemians, an eighth of a million strong, have maintained in Chicago

over 300 so-called "Sunday schools," in which Atheism and Anarchy are taught, using a catechism so sacrilegious that one who had read it wrote—"It is scarcely believable the depth of depravity dwelling in the heart of a man from which God is excluded." But a note of promise comes just here—the author of this catechism before his death recently in Chicago, confessed his error and expressed to a Presbyterian worker great sorrow for the harm he had done. One of his followers has pledged \$500 toward a Presbyterian church in a Bohemian center.

Let us consider for a moment the conditions in our own Southland, into which the streams of old-world population have begun to flow. There are in Texas alone more than three quarters of a million foreigners, principally Mexicans. Florida has a large number of Cubans and Spaniards. Louisiana is said to have the largest proportion of foreign-speaking people of any Southern State. There are French, German, Italian, Hungarian, Syrian, Chinese, besides the "Acadians," the people of Evangeline.

In Alabama, in the Birmingham District there are 16,000 foreigners, and 10,000 more in surrounding iron and steel plants and labor camps, besides numbers at other points. In the coal mining regions of Virginia and West Virginia, there are numerous colonies of Hungarians, Slavs and Bohemians.

So I might go on and on, multiplying statistics to show that America is indeed the great Mission Field of the world—the open door of opportunity for the Church. But we need no argument to prove that this vast army of those who are out of Christ, is indeed the "Lazarus at our gate," for whose need God requires of us more than the crumbs that fall from our bountiful table. It is the work our Master has bidden us do for Him.

"If I could make some lone life brighter,
Could cheer a downcast brother on,
Could help to make some burden lighter,
Or cause a sinner at the dawn
Of each new day, begin again,
I'd feel I had not lived in vain."

Shall not we in our sphere of labor emulate the faithfulness of the noble men and women who are standing to-day upon the Home Mission firing line, enduring hardships and privations in many instances unequalled even on the foreign field?

Then let the Church arouse as never before, and give itself mightily to prayer in behalf of this work. Does not the Word declare, "Not by might, nor by power, but by My Spirit, saith the Lord." Then let us pray that every member be awakened to a sense of personal responsibility.

Oh! can it be that women who have named the name of Christ, are more concerned that their garments shall follow the absurd whims of freakish fashion, than that their neighbors shall put on the robe of Christ's righteousness—more anxious that their hats shall be up-to-date, than that those around them shall have on the "helmet of salvation?" And how pitiful it seems that many men who profess to follow Him, "Who had not where to lay His head," are so diligent in piling up dollars in earthly banks that they have no time left to lay up treasures in heaven?

Joseph McAfee said, "There is nothing that can mean more for the good of the whole world, and the advancement of God's kingdom in all the earth, than that the American people should be downright, upright, outright, in-right Christians; and so prepared for the Christly mission for which God is ready to use them."

Rogersville, Tenn.

"Planting something" begins to occupy our thoughts at this season. Could you make a better investment than to plant *The Missionary Survey* in somebody's reading time?

CAN YOU TELL?

1. In what two ways can the Assembly's Home Mission Committee reduce its expense of operation? Which would be the better plan; or neither?
2. In what way is the Union Church, Miss., an "endogen"?
3. Mention several instances that prove the unworthiness of some ministers in rural sections. How do such conditions concern our Church?
4. Tell about the organization of an early Temperance and a Bible Society, and their work.
5. What facts prove the need of co-operation in Home Mission work in North Carolina?
6. How many white people in South Carolina are not in any Sunday school?
7. What followed the conversion of the two sons of an ungodly father?
8. How many members were organized into the First Protestant Church, in a certain Roman Catholic stronghold?
9. What happened in the year between two visits to a certain country district in Florida?
10. How is the Assembly's Committee co-operating with the Church-at-large in an evangelistic way?
11. In what way is the false spell of the city affecting the country?
12. Mention what, in your own opinion, are the three greatest Home Mission needs in the South. What remedy would you propose?

SENIOR HOME MISSION PROGRAM FOR FEBRUARY, 1916.

Prepared by MISS BARBARA E. LAMBDIN.

- Wilt Thou not revive us again: that Thy*
1. Hymn—"I Love Thy Kingdom, Lord!"
 2. Prayer—For more love, patient, resourceful, confident! That linking our willingness to our leader's ability, we may be mightily used in the advancement of His kingdom.
 3. Prompt transaction of Business.

Synodical, Presbyterial and Congregational Home Missions.

4. Text for the Meeting—Psa. 85:6.
5. Recitation—The Country, when Greed Reigns.
6. The Promise of Reviving—Ezek. 37:1-14.
7. Synodical Needs and Growth.
8. Hymn—"Revive Thy Work, O Lord!"
9. Recitation—The Country when God Reigns.
10. Fruitful Country Churches.

People may rejoice in Thee. Psalm 85:6.

11. The Evangelistic Pastor.
12. Evangelistic Aid of the Assembly's Committee.
13. Sentence Prayers—For the work and workers in our own Synod, Presbytery, Community, Congregation; and that the Holy Spirit may be in us, and work through us in bringing many souls to Christ.

Notes.

4. Recite in concert. It may be printed on a poster and hung where all can see it.
5. "The Lay of the Black Country."
7. Articles by Revs. Davis, Crawford, Curtis, and Brownlee.
9. "A Country Church."
10. Article by Dr. Grafton and Bethberei Church.
11. Article by Revs. Walthall and Price.

HOME MISSION TOPICS FOR 1916.

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| January | The Assembly's Home Missions. |
| February | Synodical and Presbyterial Home Missions. |
| March | Mexicans in the United States. |
| April | Mountaineers. |
| May | Foreign Speaking People in the United States. |
| June | Mission Schools. |
| July | The Indians. |
| August | Conditions in America—Industrial, Social, Religious. |
| September | City Missions. |
| October | The Great West. |
| November | Colored Evangelization. |
| December | Woman's Work. |



THE SONG OF A STREAM.

ELIZABETH PERLE HARRISON.

"Freely ye have received; freely give."

Way up the hillside in the midst of a beautiful grove, after a hard spring rain, two pools of water lay sparkling in the sunshine. And this is what they said to one another:

"Dear me," said one as he winked back at the sun, "how fine it is to be so beautiful with no effort on one's own part to become so! Mother Nature must have known how well I could shine for her, so she made me as beautiful as she could. Now I hear the thirsty earth begging for water. Do you, over there? You may give it to them if you choose, of course, but as for me, I can't afford to do so. I shall keep all mine to myself, against the time when I shall likely need it. You know, if I gave of myself to the earth, there would soon be nothing of me! You see, I'm not very big, but oh, so beautiful!"

Then it laughingly shook itself before the sun. "See how I sparkle!" it cried. "Ugh," as a shadow passed over its surface, "I wish those selfish birds would not fly down here and drink. And, dear me, there come some cows. What shall I do! O dear, O dear! Some are so selfish they are not willing to let others be beautiful. They must needs spoil everything just to get what they want for themselves. Here! I shall hide behind these stones to make sure I do not run into that crevice; for you see, if one tiny drop starts, the rest are sure to follow, and then, very soon there would be nothing of poor me!"

Talking thus, often more to itself than to the other, this pond hugged its waters to its own bosom, afraid lest even a ripple should in some way be taken from its own brilliance.

"Dear me," said the other pond, "did I hear some one speak? Yes, little daisy, indeed you may have a drink. I'm coming down through the crevice in the rocks, and

I hope you will get a good drink as I pass. Everywhere I go, there are flowers and trees and birds and beasts, and they seem to enjoy my coming. I didn't think of there being such a glad welcome in this big, beautiful world for such as I!" And he rippled gently between the rocks, singing as he went, not forgetting his promise to the daisy.

Some birds came, and stopping to drink, chirped to each other. "How beautiful this pond is!" The pond was surprised to hear itself praised. It had been so busy returning the bright welcoming smiles of the flowers around it, and responding to their soft, gentle requests for water, and admiring the other pond, that it had not had time to think of its own beauty. Now it



The Friendly Stream.

trembled with delight at the praise of the birds, and sang more sweetly as it rippled down the hill.

When the earth begged for some moisture, the stream quickly sank down to give it, and lo! it found a spring of pure water. The spring, glad to find a way of escape, united its waters with that of the pond, which now became a brook and then a wide stream, flowing between flowers and trees, giving life and joy as it went on and on.

Many streams now joined it, until it became a mighty river and bore great steamers on its strong bosom; and fishermen, lumbermen and boatmen made their living from its waters. And ever as it ran down the hill and through the valley, it merrily sang:

"'Give,' says the little stream; 'give, O give;'

'Give,' says the little stream as it hurried down the hill,

'I'm small, I know, but where'er I go,

THE LORD HATH NEED OF THEE.

God puts his grand and noble oaks

In acorns small, you know;

His heavy golden grain crops all

In tiny seed bags grow.

Thus bringing great things out of small,

His love and power we see,

And to each little child he says,

"The Lord hath need of thee."

In each young heart begins a work

That by and by may be

An honor to his name on earth

And through eternity.

GIVING UP.

What will you give up, children,
For Jesus Christ's dear sake?

What offering from your young lives
Will each one gladly make?

He gave up heaven and came to you;
Then what for him can you not do?

What will you give up, children?
Something you love quite well?
Some pleasure or some precious thing,
Which none but you can tell?
He gave his life that you might live;
Then what for him can you not give?

The fields grow greener still.

Singing, singing all the day, give away,
give away."

Some hunters came through the grove, returning by the way they had come some time before. One said, "You remember there were two pools here when we passed on our way? Had you noticed? Here is the place where one of them was. There's nothing of it now but a dry, ugly looking spot, covered with a green scum, and it was such a beautiful pond!

"This one, though," pointing across to the other pond, "found a way to escape, and, feeding the flowers and trees and the thirsty earth as it flowed, it grew bigger and bigger until now it is a wonderful river!"

"Yes," said his fellow traveler, "the sun took all of this one back, because it was not willing to divide with others its blessing of cool, refreshing water.—Selected.

What will you give up, children?

Yourselves, and all you own?

Just belong to Jesus Christ,

His children, his alone?

He gave himself, your Savior true;

Now give yourselves, ah, will not you?

—Selected.



He Loves God's Out-ofDoors.

CORN HUSK DOLL PARTY.

An interesting contest is the making of corn husk dolls. Each child is given a dozen or more husks, a piece of string and a pencil. By tying the husks together at the top, turning them over the knot, and winding a bit of string a few inches from the top to form a head, a very realistic doll can be made. Three husks may be braided at each side of the doll's body for arms, and the face is drawn with a pencil. Sometimes the waist may be tied with an extra husk, and the other husks ruffle themselves out below as a skirt or may be braided to form a boy doll's legs. Each child may use his own ingenuity, and many original dolls result.

The center decoration of the table should represent a hay field. A piece of cardboard is covered with brown crape paper, and wisps of hay are scattered over it. Two toy oxen are harnessed to a small cart filled with hay. Gifts, such as farm toys, a chicken, a dog, a cow, a horse, a pig, etc., are wrapped in tissue paper, hidden in the wagon, and tied with long narrow ribbons which extend outward to each child's place. Two small dolls are seated on top of the hay, and a doll dressed as a farmer stands by the cart, driving the oxen.

Ice cups or candy boxes can be made in "chanticleer" form. A stiff piece of white paper, half an inch wide, is pasted to one side of a paper ice cup, standing three inches above the cup, to form the rooster's neck. White crape paper cut in small feather-shaped pieces are pasted at one end in rows down the neck and about the sides of the cup, ending with six longer feathers,

wired down the center for the tail. A piece of red crape paper is pasted to the top of the neck and ruffled at the sides and top to form the comb. A bit of black paper makes the bill, and two beads or black-headed pins are stuck in for the eyes.

Small toy animals can be bought or cut out of paper and fastened to a snapper if another place decoration or souvenir is needed.—*Selected.*



A Countryman of whom his Country is proud.

THE TEN EARS OF CORN THAT DID NOT WIN THE \$1,000 PRIZE AT THE FIFTH NATIONAL CORN EXPOSITION.

How would you like to raise corn at \$100 per ear?

That is quite a bit more than the market price, but to the exhibitor of ten ears of corn was awarded a \$1,000 trophy at the National Corn Exposition, held in Columbia, S. C., some time ago.

There was corn from the East and corn from the West, corn from the North and corn from the South. Corn has certainly been king at the exhibition, and here are the ten ears declared by the judges to be king of all the corn. When these ten ears from Illinois found out that they were the winners, they proudly piled themselves up in the most artistic rows to have their pictures made, and already they are very important folks in the corn kingdom. I felt

much honored when I met them, and stood before their glass case for quite a while trying to see their superior qualities. Every now and then my eyes wandered to another ten ears close by. I did not mean to be disrespectful to the winners, but it certainly seemed to me that those ten ears were larger and better than those that won the prize.

"It seems to me," I said to the man in charge of the exhibit, "that the ten ears over here are better than the prize-winners." A peculiar little smile played around the corners of his mouth, and he lowered his voice a little, as if he were afraid the ears of corn might hear. "They are," he said. "They are the best ten ears exhibited, and it seems a pity for them not to have



The Ten Ears.

the prize, but they broke one of the rules. When the judges were examining them

carefully they found two grains of corn glued in. Two grains had evidently been knocked out, and the exhibitor, thinking that this would spoil their chances for the prize, glued in two grains in their place.

"But there are grains out of the winning ears," I said.

"Yes," he answered, "that's where the other man made his mistake. He could have left his two grains out or knocked out half a dozen more, and his exhibit would have won the prize. The judges always take out several grains, but it was the glue that knocked him out."

All of the way home I was thinking about the "glue that knocked him out," and the "glue" that is knocking so many people out as they press forward for the prize of the high calling of God in Christ Jesus.—*Tidings*.

JUNIOR HOME MISSION PROGRAM FOR FEBRUARY, 1916.

Prepared by MISS BARBARA E. LAMBDIN.

That day is lost wherein I fail to lend
 A helping hand unto some wayside friend;
 • But if it show
 A burden lightened by the cheer I sent,
 Then do I hold the golden hours well spent,
 And lay me down to rest in sweet content.
—Selected.

1. Song—"O Jesus, I Have Promised."
 - 2 Prayer—That we may not forget our promise to follow and serve the Lord Jesus; and that we may see him in every child of need.
 3. Motto Verse repeated in concert.
 4. Businesslike transaction of Business.
 - Helping Others.
 5. Song—"There Shall be Showers of Blessing."
 6. Recitation—God's Goodness to Us. Psa. 65:1, 2, 9-13.
 7. Recitation—"The Master's Work."
 8. The Story of the Stream.
 9. Prayer—That we may carry refreshing news to all with whom we come in contact.
 10. Song—"Help Somebody To-day."
 11. Recitation—"Giving Up."
 12. The Country Church—A Living Stream.
 13. The Parable of the Lost Prize.
 14. Recitation—"The Lord Hath Need of Thee."
 15. Song—"Somebody Did a Golden Deed."
 16. Circle of Prayer—For all who are earnestly trying to serve the Lord Jesus, and that we may be like him, who went about doing good.
- * * *
8. This will be very effective if told graphically, and with freehand illustration on the blackboard.
 12. See instances of the country church blessing communities through many years, giving their life-blood to towns, cities and other communities, and to foreign lands—valiant even in weakness; and show how weak churches are built up through the help of Synodical, Presbyterial and Congregational Missions. For definite information write to your own superintendent, evangelist or chairman of Home Mission.
 13. Told by the leader; or, if by one of the children, the brief introduction should emphasize the necessity of honesty and sincerity in all that we do.

The Junior Boys in Grayson (Ky.) Church are not satisfied with simply getting their church on the Honor Roll; they are continuing to run their average up above "1 to 5." Here comes eight additional subscriptions this morning, and Herbert Love and Tom Jones are rejoicing in book premiums, such as Life of Livingstone, Life of William Carey, and others.

LITTLE SUGAR AND THE TEACHING MOTHER.

LITTLE SUGAR'S family had for years made money to live upon by making effigies, or strange figures which are burned at Chinese funerals. A strange business, is it not? One day Little Sugar was in the door of his father's shop watching the finishing of a wonderful effigy being made for the funeral of a wealthy merchant.

A cry of alarm from his mother, who sat pounding her washing on the stone near by, made him look up; and there She was, with face and hands whiter than any he had ever seen, and O such kind, smiling eyes! He rushed forward to get nearer to her, but the other children shrieked in terror and fled.

"Little Sugar! Little Sugar," called his mother in distress. "Come back. That's the foreign-devil woman, who will dig out your eyes to make medicine of them if you will let her catch you. Come back!"

But the little lad calmly watched the retreating figure as he murmured to himself: "She smiled at me, smiled at me!"

It was not long before he learned that twice a day the Lady with the Kind Eyes passed his father's shop as she carried healing for the bodies and cheer for the hearts of the shut-in women of that great city. Every day he took his stand and received the smile and word of greeting. One day he heard her say: "Come tomorrow to the Court of Happy Teaching."

His parents begged and threatened, but all to no purpose. He was an only child and a son, which means that he was of more importance than a girl and won the day. Little Sugar was first in the primary classroom of the compound on the following day.

The "Teaching Mother" gave each child a cake and a colored card with characters on it and talked with them of strange things—of the Heavenly Grandfather's love and home, and of his Son, who was once no bigger than

Little Sugar himself. Little Sugar listened while the other children sang and the teacher played on the strangest sort of a box the front of which she stamped on to make it cry out. Never at any wedding or funeral had Little Sugar heard such queer music.

The weeks went on and day after day the faithful little fellow waited just outside the compound gate and accompanied the Teaching Mother on her trips through the city. Some days she had to say: "No, not to day, Little Sugar! I am going too far today. You would be too tired." And together they walked to his father's shop, where the teacher left the reluctant lad in his mother's care.

But in spite of the kindness shown their child, the parents had no friendly greeting for the foreigner. Every Sunday, to their dismay, Little Sugar went to the class and brought home a card which he insisted on a neighboring "first-born" reading. He tried to remember the sentences which the children repeated together, but all he could say was; "Jesus said that he wants the little ones to come to Him."

The terrible heat of the summer came on, and the Teaching Mother, worn by the double strain of overwork and trying climate, left for her brief vacation. On her return, the first person she expected to see was Little Sugar; but he was nowhere to be seen. Nor did she find him on the following day in his usual place. He had died while she was away, holding in his hand the little



Boys' Drill, South Soochow, China.

card and saying over and over to his heart-broken parents the words: "Jesus said that he wants the little ones to come to Him."

What did it all mean? Had the foreigner bewitched Little Sugar? Who was this Jesus, and why did he want little children to come to Him?

So the poor mother waited to wreak her vengeance on the one woman she held responsible for the greatest sorrow which could ever come to a Chinaman. In vain did the neighbors protest that the foreigner was away when the boy died. Sullen hatred took the place of open violence; and one day, months later, when the class for women was gathered, Little Sugar's mother came into the room. She went up to the teacher, and, falling at her feet, clung to her skirts, weeping piteously. No one could quiet her. The door was quickly closed, for a mob might easily

result were the excitable people to see the woman lying thus helpless at the foreigner's feet. She was tenderly carried to a bed and given food. When the hysteria had left her, Little Sugar's mother explained that every night since the boy died she had dreamed that he came back to her begging her to listen to the foreign teacher's words. She couldn't hold out any longer, and had come to learn the strange "happiness doctrine."

Today in that district there are no more zealous Christians than Little Sugar's parents, although it meant giving up the business of making incense and effigies. Their faces light up as they bring comfort to others and tell them of the happy home where they will live through all eternity with their little son and with that Jesus who wants the little ones to come to him.—*Mabel M. Roys in Over sea and Land.*

JUNIOR FOREIGN MISSION PROGRAM FOR FEBRUARY, 1916.

Arranged by MISS MARGARET MCNEILLY.

Topic—More About China.

Song—Selected.

Scripture Reading—Psalm 2.

Prayer.

Minutes.

Roll Call—Answer with the name of a religion in China, and tell something about it.

Business.

Song—Selected.

Recitation—Missionary Music.

Story—The Tick-Tick Demon.

Story—The Missionary Hen.

Song—That Sweet Story.

Close with the Lord's Prayer in concert.

Suggestions.

For the answers to roll-call, have the children find out for themselves some special teachings of the various religions of China—Taoism, Confucianism, etc. It would be well for the leader to have ready items of belief, written on slips of paper, so that they could be given to those children who

have none of their own. The little Question Books on China will be helpful.

Have one of the older girls of the society dressed as a trained nurse, and let her tell the story of the Tick-Tick Demon, in the first person.

The leader might tell the story of the Missionary Hen. Then see how many children would promise to have a missionary hen of their own.

Have sentence prayers for the children in China, and for the society that it may be faithful in the work that the Lord has given it to do.

* * *

The above program, with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year, \$1. These programs are issued the 15th of each month for use the succeeding month.

From Mrs. J. D. Fulton, Fulton, Mo.: I expect to take the Survey as long as I live, as I consider it the finest missionary magazine published, and worth double the subscription price.

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE, NORTH, NASHVILLE, TENN.

MONTHLY TOPIC—NORTH CHINA.

OUR friends of the North Kiangsu Mission came very near forgetting us entirely in the matter of providing material for this, their number of *The Survey*. We regret that on that account we have been obliged to fill up our department with matters relating to other fields.

The general situation in China is extremely interesting. The experiment of a Republic after three years of trial seems about to be abandoned. It will be remembered that President Yuan Shi Kai expressed himself in the outset as favoring a Constitutional Monarchy rather than a Republic, and only accepted the Presidency of the Republic after it had been demonstrated that his own idea at that time could not be carried out. He soon found the machinery of the Chinese Parliament to be unworkable. When it became evident that the Parliament could not legislate, he dismissed it and appointed in its place an Advisory Council, with the view of securing from the Council just such advice as at any time he might wish to have. A little later he obtained from the Council the advice that it was desirable for him, as representative head of the nation, to worship at the Temple of Heaven. This was something which, before that time, only the Emperor had ever done. Since then he has been to all intents and purposes an Emperor. It is now currently reported that he is also about to assume the crown and title of Emperor.

It is an encouraging fact, however,

that through all the political disturbances of the past three years the opportunity to proclaim the gospel and to pursue the ordinary lines of missionary work has remained unchanged.

Dr. P. F. Price writes that there has never been access in China to so many classes of people as there is now, nor were there ever before so many agencies working unitedly for the promotion of the Gospel of Christ, and the results are larger than ever before in proportion to the forces at work. There are now about 235,000 church members in full communion and an additional Christian adherency of 256,000. Connected with our two missions there were at the time of the publication of our last Annual Report, 3,333 members in full communion. The Presbyterians have altogether about 60,000 communing members.

Three new hospitals were completed in the North Kiangsu Mission last year, one at Tsing-kiang-pu, one at Haichow and one at Hsichoufu. Funds are in hand and plans are being made for the building of another hospital at Yencheng. During the past year the Presbyterian Church in China, in which churches founded by all Presbyterian Missions have co-operated, took steps to constitute a General Assembly. In the matter of a doctrinal basis the proposals submitted to the Presbyteries recognized the right of the Church in China to formulate its own creed. The Westminster Shorter Catechism, however, was recommended as being an ex-

cellent digest of the doctrines now held in common, and it is believed the Chinese Presbyterians who are naturally conservative in temperament and Calvinistic in type of mind will find

the mental and spiritual atmosphere of the Shorter Catechism congenial, and will be glad to accept it in its main teachings when they come to formulate their own standards.

SIGNS OF THE TIMES.*

WHY do the nations rage and the peoples meditate a vain thing?" Was there ever before a world situation corresponding so accurately to the Psalmist's description as the one which confronts us at the present time? This great world catastrophe has not happened outside of the ordering of Providence. What the providential meaning of it may be will not be known until God's plans have been revealed in their historic development. To one who believes in God, however, this world situation furnishes no occasion for pessimism. No matter how much the kings of the earth may set themselves and the rulers take counsel together; no matter how much they may cast aside all restraints of law, human or divine, in seeking to accomplish their selfish purposes, they will not be able to nullify the decree by which God hath set His King upon His holy hill of Zion, and given him the nations for his inheritance. As the final outcome of it all His purposes will be established and not overthrown, and the triumph of His Kingdom will be hastened and not retarded.

SALVATION BY DESTRUCTION.

One thing that meets us constantly as we study past history in the light of the Word of God is that God uses war and other agencies of destruction to remove things that stood in the way of His Kingdom that cannot be otherwise removed. This was illustrated on a national scale by the destruction of the Egyptians at the Red Sea, and on a world scale in the destruction of the human race by the deluge. It seems to me that one thing we are witnessing in

this war is a great holocaust of those things that have been built up in human society on the principle of competition, which is only another name for war and which is the direct opposite of the principle of love and co-operation expressed in the Golden Rule, on which human society must be organized before we can hope to have permanent peace on earth. The things that are shaken are being removed in order that the things that cannot be shaken may remain.

FOUR REVOLUTIONS.

The message I wish to bring you at this time is a message of good cheer, based on the development of the missionary idea during the last fifty years. If we look only at the present hour and the present situation we might well be discouraged, but if we will consider what has been happening for a sufficient length of time to enable us to get some perspective into our view, the encouraging elements in the situation far outweigh those that are discouraging. I would like to convince you, as my study of this subject has convinced me that God's plan contemplates the end, in the not distant future, of that era in Church History in which He has ordained the completion of the Church's task of world evangelization.

I wish to speak of four revolutions that have occurred within the past fifty years all bearing directly upon this question.

CHANGES IN THE NON-CHRISTIAN WORLD.

The first one which I shall merely mention is the revolution which has taken place in the whole non-Christian world in respect of its accessibility to

*Address delivered at Montreat Missionary Conference and published by request.

the gospel message. Even those whose reading is confined to the daily paper cannot be ignorant of the wonderful providences of God in our day, lifting up the valleys and leveling down the hills, making the crooked places straight and the rough places plain, and by a thousand agencies working together making the non-Christian peoples ready to receive the gospel message.

It is not the physical barriers only that have been broken down, but almost everywhere there has been a complete change of mental attitude which makes the task of the missionary a wholly different matter from what it was fifty years ago.

CHANGED ATTITUDE OF THE CHURCH.

Even greater than this revolution is the one that has taken place in the Church in its attitude toward the question of its world-obligation.

I was brought up in an old fashioned Presbyterian community in which the most prominent features in the life of the people were those connected with the church and Sunday school. In our Sunday school we committed to memory large portions of the Scriptures and nearly all the old classic hymns and were made familiar with a complete outline of Bible History as set forth in Smith's Question Book. The answers to the questions in that book had to be forthcoming under stress of prizes at one end of the line and of corporal punishment at the other end when necessary. We had none of the improved Sunday school facilities of modern times, but for thorough-going and substantial religious instruction it is my conviction that the work in that Sunday school is not surpassed by that of the most up-to-date Sunday school of the present day. One thing, however, which I do not remember to have heard mentioned in our Sunday school was the subject of Foreign Missions. What would be thought of a Sunday school at the present time in which there was

no missionary lessons and no missionary days observed? The ideal of missions in the Sunday school is still far from being realized, but such progress has been made in that direction that it is probably true that the average Sunday school pupil today knows as much about Foreign Missions as the average ordained minister knew fifty years ago.

During my three years of college life at Lexington, Virginia, we never received a single visit from the representative of any missionary agency, nor was anything done by anyone, so far as I can now remember, to impress upon any of us that we might have some personal responsibility in the matter of getting the world evangelized.

At the Theological Seminary our course in Church History, under which the study of Missions would properly have fallen, was almost wholly taken up with questions of creed and doctrine and with the heresies that had vexed the Church in the course of the centuries. We heard the facts told about the battles which the Church had waged against the Arians, and the Socianians and the Pelaghans and the Sabellians, and what not, but heard comparatively little of the battle that is now on with the Buddhism and Brahminism and Fetchism and demon worship of the non-Christian world. Missionary interest in the Seminary was represented by a little band of about a dozen members out of our student body of seventy, which we called "The Society of Missionary Inquiry," which met every two weeks at nine o'clock on Saturday night, when it could not possibly conflict with any other engagement the members of the society might have. At one of our meetings a paper was read which was pronounced to be altogether too optimistic in tone, in which the writer endeavored to prove by an elaborate array of statistics that with proper effort on the part of the Church we might reasonably hope to see the whole world evan-

gelized within the next five hundred years. This was in the year 1875.

And this was about the status of public sentiment on this question until the year 1886, when the Student Volunteer Movement began its career, proclaiming as its watchword "The Evangelization of the World in this Generation." There were many wise and good men of that day who shook their heads and said, "Well, we wonder what foolishness these enthusiastic young people will be talking about next!"

But the Student Volunteer Movement long ago gained its case in demonstrating that the evangelization of the world in a single generation would be a possible thing for the Church if the Church were only to address itself to the task in real earnest. And that Movement has so presented that great ideal to the young men and women in the schools and colleges of the world that every mission board in the world today has a long waiting list of those who are offering to give their lives for its accomplishment.

In the matter of missionary giving, while the support which the Church is giving to the missionary enterprise is still shamefully inadequate, it is nevertheless a matter of encouragement that the amount contributed by the Protestant churches of the world is many times as great as the amount that was given fifty years ago. The contributions of our own Church today are about four times what they were twenty years ago. Just at present the tide of missionary giving is ebbing somewhat. We do not hear very much of forward movements just now. But they will come again when the next revival of genuine spiritual religion comes to the church, for what we called our Forward Movement was distinctly a revival movement.

ATTITUDE OF CHRISTIAN DENOMINATIONS.

Another revolution of almost equal importance with the two I have mentioned is that which has taken place

in the attitude of the different Christian denominations toward each other in connection with their great world task. It is not an exaggeration to say that fifty years ago the relations between these denominations were practically those of internecine war. A distinct branch of Theology taught in our Seminary was called "Polemic Theology." Its purpose was to train our young ministry how to make war effectively on other branches of the Church of Christ. The greater part of our so called "doctrinal preaching" was cast in this polemic mold.

But after the modern missionary movement reached the stage when the representatives of these Christian denominations began to meet each other on heathen soil it did not take them long to discover that the difference between their forms of worship and church government, or even between their points of view in matters of Christian doctrine were as nothing compared with the difference between Christianity itself and heathenism. They also realized as they stood before these heathen Gibralters how impossible the task that confronted them must ever be to a divided church. Then back from the foreign field came that great movement toward Christian unity which is the most outstanding feature in the church life of our time. Its highest practical expression is the great co-operative scheme into which the mission boards of the United States and Canada have entered, and which has been ratified by the churches which they represent, for a division of the territory of the non-Christian world, according to which each one assumes a definite responsibility for a definite part of the great world task. Under this arrangement the old attitude of jealousy and hostility between the churches has given place to one of friendly emulation, each trying to surpass the other in work for the accomplishment of its part of the one great common task.

The most spectacular demonstration of this new spirit, such a one as has not occurred before in all the history of Missions, is that which has taken place between our Church and the Southern Methodist Church in connection with our African work. The substance of the story is briefly thus: Finding that we had a larger responsibility in the Congo State than we were able to meet promptly, our Committee invited the Methodist Board to join us in the effort to evangelize that field. The invitation was accepted. Bishop Lambuth with his party of pioneer Methodist missionaries went to Luebo to confer with our Mission there concerning plans and methods and suitable location for the establishment of his mission. In response to an appeal of Dr. Morrison of our Mission fifteen members of the Luebo Presbyterian Church, every one of whom could repeat the shorter catechism backwards and forwards, volunteered to go with Bishop Lambuth and help in his work. When they reached Bena N'Wamy, the place selected for the Methodist Mission Station, Bishop Lambuth organized them into the First Methodist Church of the Congo State. Among their number were three of our trained evangelists who became the first native preachers of the African Mission. The question as to what trouble the Calvanistic bias of these men might give him when he should come to formulate the creed of the new African Methodist Church was one which he left to take care of itself when the time that it would become a practical question had arrived.

And so if it be true that we are still far short of fully realizing the unity of His people for which our Master prayed, in order that the world might believe that the Father had sent Him, incidents like this show that we are making hopeful progress in that direction.

THE NATIVE CHURCH.

Last and most important of all is the revolution which has occurred in the

character and condition of the native church that has now been planted in almost every part of the non-Christian world. It was never expected that any country would be completely evangelized by foreign missionaries. The work of foreign missions is pioneer and preliminary and its aim is the establishment of self-propagating churches in all non-Christian lands, on which the chief burden of the work of evangelizing must be devolved. Where there is a strong self-propagating native church in any country with a properly trained native ministry and leadership the work of foreign missions in that country has been largely accomplished.

Fifty years ago it was true that the native churches in heathen lands consisted of a few converts gathered around a few foreign missionaries, without organization, resources or native leadership, and requiring to be provided for in large measure even as to their temporal support. This native church was an infant to be nursed and cared for and was in no sense a force for the work of evangelization. Today this native church has grown to a great host of about three million members in full communion. This number is about double what the number was twelve years ago, and at least a hundred times what it was fifty years ago. Many of them are now Christians of the third generation, and some of them in respect to character, ability and training are the peers of any whom it is possible for us to send as missionaries from our own Christian land. They are organized into Presbyteries, Synods and General Assemblies, or Conferences or Dioceses, as the case may be, just as they are in Christian lands. They have their Boards, Home and Foreign, and all the machinery for aggressive work, and some of them are already carrying on a vigorous foreign missionary work.

As to the general spiritual quality of this native church, it may be said without hesitation, that if the conditions of

church membership among them were the same as they are with us, their numbers could be immediately doubled. The probationary system prevails in nearly all of them and members are not admitted to full communion until they have been tried and tested in every conceivable way. In Korea, in order to be admitted to membership in the Presbyterian Church one must have lived an irreproachable life for a period of at least twelve months, and in addition to that must have proven the sincerity of his own faith by earnest efforts to bring other souls to Christ.

As to the financial side of the matter, while a large proportion of these native churches still require financial aid from abroad, they are nevertheless continually coming in increasing numbers to a self-supporting basis, and last year their contributions reached the magnificent total of seven million dollars, about one-fourth as much as the total foreign missionary contributions of the whole Christian world.

With such an agency as this native church now is, ready to co-operate with us in the work, do you not see that our missionary enterprise, looked at even from its human side, has ceased to bear the aspect of a forlorn hope? If there might be just a little more earnest supplication at the throne of Grace; if the home church might only reach the point where the zeal of our people in this cause would bear some faint resemblance to that of those who today are fighting for home and country in the trenches of Europe, certainly it would not be unreasonable to hope that some of us now living might see the day when the watchword of the Student Volunteer Movement would no longer be an ideal and a dream, but a gloriously accomplished fact.

(*To be continued.*)

THE EPISCOPAL CHURCH AND THE PANAMA CONFERENCE.

Dr. William T. Manning, Rector of Trinity Church, New York, has an

elaborate discussion in the current number of *The Constructive Quarterly* of the position of that party in the Episcopal Church which he represents on the question of co-operation and unity. Dr. Manning was the leader of the party in the Episcopal Mission Board in New York who opposed the sending of delegates by that Mission Board to the Congress on Christian Work in Latin America. He is also the father of the movement for a "World Conference on Faith and Order" to which all the Christian denominations are invited to send delegates in the hope of some steps being taken as the result of that Conference in the direction of the reunion of Christendom.

Speaking of this World Conference, Dr. Manning says: "We are sometimes asked what the Episcopal Church is prepared to concede, as though this were a necessary preliminary to conference. The answer is that no Communion is asked to say whether it will concede anything. All are asked simply to confer. The purpose of meeting in this way is to understand more fully the position of those from whom we differ, to enter more clearly into what others think, what their convictions are, on what grounds they hold them, and why they feel them to be of vital importance."

It seems to us that no World Conference is required to understand the position of the High Church party in the Episcopal Church, and what their convictions are, that will make it impossible for any other Protestant body to unite with them, just as these convictions make it impossible for them now to co-operate with other Protestant bodies in religious work. Dr. Manning says the way is open for the co-operation of Episcopalian with all other Christians now in any kind of civic and social endeavor, but not in Religious work. The fundamental trouble is that, from his standpoint, other Christian denominations are not churches.

There is only one Apostolic Church in the world and only those are connected with it who have in some way or other received the sacraments at the hands of an Episcopally ordained ministry. The clergy in this Apostolic Church is regarded as a Priesthood, only authorized as such to handle the sacraments, and the sacraments are essential channels of those blessings which the Church was organized and appointed to convey. This position brings Dr. Manning and those who hold his view nearer to the Romish and Greek Orthodox Churches than to any Protestant church other than the Episcopal. The ideal of Church unity which Dr. Manning and his party have, includes the Romish and Greek Orthodox Churches. For that reason they opposed the representation of the Episcopal Board of Missions in the Panama Congress, notwithstanding the fact that the prospectus of the Congress declares that the approach to the Romish

Church and the attitude toward it will be of the most ironic character. Every one knows that the result of the discussions of the Congress must be no other than the exposure of the absolute failure of the Romish Church in Latin America to bring to those people the blessings of the gospel of the *Lord Jesus Christ*."

We are glad to note that public sentiment in the Episcopal Church seems strongly to sustain the Board of Missions as against those members of the Board represented by Dr. Manning. At the same time we have a high personal regard for Dr. Manning and honor him for standing up so strenuously for his Convictions.

A LETTER FROM THE PROTESTANT EPISCOPAL BOARD OF MISSIONS IN NEW YORK.

Sometime during last summer Mrs. R. A. Greisser, a member of the American Episcopal Mission in China, died



Our pastor's wife and baby (on the left), at Soochow, China, with her friends at our Christmas entertainment.



The pastor's family at Soochow, China, including prospective son-in-law, who is the son of one of our Bible women.

at Soochow. She was treated during her illness by Dr. J. R. Wilkinson of the Elizabeth Blake Hospital. At the meeting of the Executive Committee on December 14th, the following letter from Mr. John W. Wood, Secretary of the Episcopal Mission Board in New York, was read and ordered to be recorded in the minutes of the Executive Committee. It was also ordered that a copy of the letter be forwarded to Dr. Wilkinson. The letter is as follows:

"It is a great pleasure to write you of the action our Board of Missions has taken in recognition of the great service rendered by Dr. J. R. Wilkinson to Mrs. R. A. Greisser last summer. The following resolution has been adopted:

Resolved: That the Board of Missions of the Protestant Episcopal Church of the United States conveys its hearty thanks to Dr. J. R. Wilkinson, of the Southern Presbyterian Hospital of Soochow, Ch'na, for his great kindness and unremitting professional skill in the fatal illness of Mrs. R. A. Greisser. The Board realizes that no money can compensate such service as Dr.

Wilkinson has rendered. It ventures, however, to ask him to accept for the hospital the gift of a microscope as a slight token of the Board's appreciation and fraternal good will.

I hope to have the pleasure shortly of purchasing this microscope with the help of one of our physicians from the Orient and will see that it reaches Dr. Wilkinson as soon as possible.

May I say in this connection how grateful our Board is for the existence in Soochow of so good an institution as the Soochow Presbyterian Hospital and how thankful we are for all Dr. Wilkinson's untiring personal help.

Sincerely yours,
(Signed) Jno. W. Wood."

CENTENNIAL OF THE AMERICAN BIBLE SOCIETY.

The American Bible Society was organized in May, 1816, and will celebrate its Centennial in May 1916. The work done by this Society in its hundred years is simply incalculable, both in its amount and its results. All the great missionary societies of America

are indebted to the Bible Society for services whose value cannot be estimated. It has done for them work which it would have been impossible for them to do and without which their work would have been hindered and handicapped almost hopelessly. These societies will, therefore, take the deepest interest in this forth-coming Centennial Celebration.

The history of the Society is now being written by Dr. Henry Otis Dwight, who has given more than a year to this work. The volume will be ready for distribution early in the year

1916. It will be a book of approximately five hundred pages and will be full of information as to the history of the Society and the results achieved in the distribution of the Scriptures throughout this Republic and to the far ends of the earth.

The price of the book after it is issued will be at least \$1.50, and possibly more, but to those ordering in advance it will be sold for \$1.00. Orders may be sent direct to the American Bible Society, Bible House, Astor Place, New York.

MISSIONARY EDUCATION—WHO?

JOHN I. ARMSTRONG, *Educational Secretary of Foreign Missions.*

THE title given above might mean two things. It might refer to those who need and ought to have missionary education. It might also refer to those who should be responsible for securing missionary education among the people of their own community. It is the latter meaning that is briefly discussed here.

It is hardly necessary to say that if any result is to be accomplished, some one person or some small group of persons must be held responsible for the accomplishment of that result. If therefore, missionary education is to become a fact in any community there must be some one or more persons who are definitely responsible for making missionary education a fact in that community and who feel and accept that responsibility.

We have an old proverb which says that knowledge is power. Knowledge is also responsibility. Applying this to the matter under consideration, those people in any community or society who know about missions are respon-

sible for making missionary education a fact where they live. Anyone who has gone to a summer conference or a summer school of missions, or who has been a member of a Mission Study class, or who has attended a Laymen's Convention, is therefore responsible for making missionary education a fact at home. It may be that the person who knows most is not capable of actually conducting the work, but the old Latin proverb, "*Qui facit per alium facit per se*" (One who does it through another does it himself), shows how these persons may still secure the result that is desired.

In many communities the responsibility for securing missionary education rests heavily upon the women. For twenty years the women have been studying and perhaps the majority of those who are now studying missions are women. Therefore there rests upon them the heavy responsibility of securing missionary education in their own churches and Sunday schools and societies.

Would it be an undue paraphrasing of Dr. Armstrong's timely Latin proverb to vary the rendition thus: *Qui facit per MISSIONARY—ensem SURVEY—orem per se*.—*Managing Editor.*

THE TWENTY-FIFTH ANNIVERSARY OF THE GOLDEN
CASTLE GIRLS' SCHOOL—NAGOYA, JAPAN,
OCTOBER 15-16, 1915.

MISS CHARLOTTE THOMPSON.

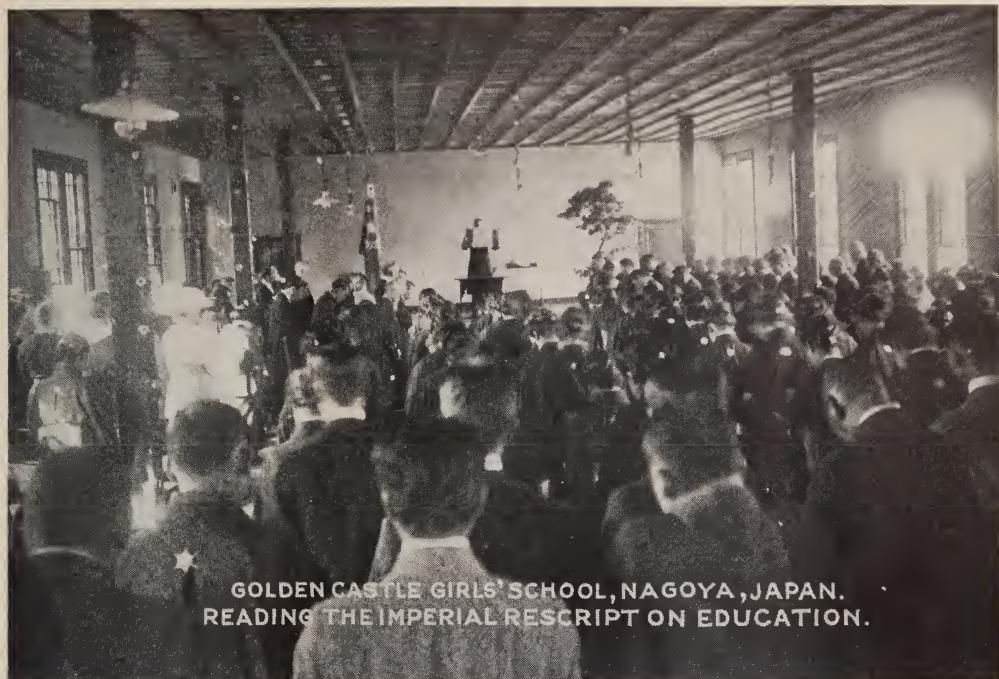
FOR months—in fact ever since the beginning of June—we have been getting ready for our celebration. To get the pictures which we wanted to use in our Anniversary Annual was no small job, especially as we had to get the most of them from graduates scattered all over Japan. Another big job was getting a list of the people whom we had to invite, those who wanted to be invited, and those whom we wanted to invite. We were working up until the morning of October the fifteenth, but we were ready for the people when they came at half past ten that morning.

We thought the best way to make our guests remember our school pleasantly was to give them a luncheon; so Mrs. Buchanan and I put our heads

together and planned a real nice menu for a hundred guests at \$0.30 a plate. (What do you think of that for scheming?) We had soup, fish and fried potatoes, beef loaf with baked mushrooms, spinach balls with nuts, corn and chestnuts, a fruit salad in bright red apples on lettuce leaves followed this, then a pretty grape gelatine with custard sauce and good foreign cake, and last the usual cup of coffee.

There were one hundred and three persons at the table. We had the Mayor and his wife, two from the Educational Department, Principals of the High School, Middle Schools, Girls' High Schools, and of all the Primary Schools in our Eastern Postal District. Besides these, we had a representative from each of our city newspapers, all





GOLDEN CASTLE GIRLS' SCHOOL, NAGOYA, JAPAN.
READING THE IMPERIAL RESCRIPT ON EDUCATION.

the evangelists in the city, the two ladies from our sister Mission School here in Nagoya, ladies of my foreign cooking class, the teachers of our school, and the following from our Mission: Messrs. Cumming and Smythe from Toyohashi, Misses Patton from Okasaki, Dr. Fulton from Kobe, and Mr. and Mrs. McAlpine, Mr. and Mrs. Buchanan and Miss Buchanan from Nagoya.

One of our friends loaned us a nice big tent, the principal of the Methodist Boys' School just around the corner, loaned about twenty-five writing tables that we used with the ones we had, the Principal of another Boys' Middle School (who is openly opposed to Christianity) loaned chairs and a small tent to cover the serving tables. We still lacked chairs, so we got the Mayor to lend sixty of the City Hall chairs. You will be amused when I tell you that almost every foreign family in Nagoya helped to supply us with table cloths. Our upper class girls did all the serving.

Mrs. McAlpine and Miss Buchanan fixed dozens of vases of beautiful cut

flowers on this long hollow-square table and in all the rooms where the guests were to wait. Committees of teachers and girls decorated the chapel with a vine, something like our smilax, and red and white flowers. There was a special Japanese decoration of a pine tree reaching almost to the ceiling and a bunch of lovely yellow chrysanthemums at its base. Other teachers and girls made a beautiful arch and placed in the center a frame bearing the Chinese characters for "Congratulations." These letters were made of red yarn which was cut in tiny fractional parts and each pasted to stand upright. Around these two characters was a field of white cotton. You see in the picture how pretty it looks.

After luncheon was over, we had a "Ceremony" which lasted a little over two hours. The National Anthem was sung, the Imperial Rescript on Education was read, a short sketch of the school, awarding of silver watches to two of the teachers, one having been with us as a student for eight years and later as a teacher for thirteen years; the other being our old matron



GOLDEN CASTLE GIRLS' SCHOOL, NAGOYA, JAPAN.
25TH ANNIVERSARY LUNCHEON.

who is sixty-seven and who has been with us for ten years. We then had speeches by the Mayor, the Governor's representative, the Principal of the Boys' High School, the representative of the Pastor's Association, and by Mr. McAlpine for our Mission.

Just as the people were leaving we gave each a small package containing the School Magazine, a set of post cards of the school, a box of cake made in the shape of the school's coat-of-arms, and a gospel. This is what a lieutenant wrote: "Taking them home, I told your kindness to my family, and showed the Scripture Gift as the Golden light of the 'Kinjo' with respect and gratitude." We are praying that many will read and come to be saved.

After the guests left, the school assembled to plant a "this-year-born" laurel tree. We had regular exercises, and buried at the base of the tree in a tin-lined jar the school's history, colors, motto, and autographs of all here at school. We marked this little tree with a stone bearing the dates: 1889-1915.

At half past five, people began to assemble for our entertainment. The girls did well, the newspapers said, in



GOLDEN CASTLE GIRLS' SCHOOL, NAGOYA, JAPAN.
PLANTING THE 25TH ANNIVERSARY LAUREL TREE.

their music, reading, recitations, and plays. One play which was pretty and took well was the Parable of the Ten Virgins. At half past eight all was over and we were one *delighted* crowd.

All the newspapers had only nice things to say about both meetings.

Many friends at this time gave gifts to supply the lacking chairs, rugs, tables, hat-rack, and so forth.

The next day we had a quiet time celebrating with the Alumnae and the school girls. We all had lunch together and then Field Day sports.

These two days' exercises were closed with grateful hearts for we felt that all our work and efforts had not been in vain.

The Wednesday before the celebration we had a Prayer-Meeting, asking God's help on our plans, and afterwards we had a thanksgiving meeting. Do you doubt for one moment but that our success was due to our prayers and those of loving friends offered in our behalf?

NOT "IN SPITE," BUT "BECAUSE."

The Experience of the Episcopal Board of Missions, given below, is in line with that of our Executive Committee in a similar case. The year we raised our big debt was also the banner year for Home Missions. The editor of the *Spirit of Missions* says of their work:

"More than once, in speaking of the financial record of the year just passed, we have called attention to what seems to many a surprising fact—that the Emergency Fund was raised and the goal surpassed in what bade fair to be the hardest year in the Board's recent history. That there is a logical and spiritual connection between these facts must be evident to all, but the truth is set forth with interesting clearness in a recent letter from an enthusiastic churchwoman in the diocese of Western New York, from which we take the liberty of quoting as follows:

"Just a year ago I heard fears expressed that because of all the calls for Red Cross

funds, for the poor at home and the great world's needs, the coffers of the Woman's Auxiliary would be neglected. When it was announced at the Auxiliary meeting in Corning that for the first time Western New York had met its apportionment, 'in spite of all the unusual appeals, and in spite of the Emergency Fund,' I wanted to say that perhaps it was not 'in spite,' but *because* of them. Not for one moment do I believe that it was a coincidence, our paying our pledge for the first time during a year when we were turning to help all the needy of the earth, but that it was the logical outcome of this wave of compassion and recoil from self-indulgence. If we could learn, once for all, that giving is a habit, like prayer, or study, or anything else, then would we not fear any new appeal—nor the generous response to such appeal—but welcome it as an occasion for good people to fulfill a very real part of worship."—*The Spirit of Missions*.

CHANGES OF FIFTY YEARS IN JAPAN.

At the recent meeting of the Council of Co-operating Missions in Japan, Rev. Jas. H. Ballagh, D. D., delivered an address giving reminiscences of his fifty years of missionary life. The closing paragraph of the address is as follows:

"3. Another cause for thankfulness is one for which I would be willing to relinquish all I have experienced of past mercies could I but enter the fie'd to day, at the age of thirty years, with the prospects of success spread out before me, that greet every new recruit entering this inviting field. With all the changes that have occurred and opportunities afforded us, what, by the blessing of God, are we not warrant-

ed to expect? Fifty years hence some who hear my voice may witness what I had the hardihood on my first furlough to America, to assert—that if I lived to my father's age of 88 years, I hoped to see the idols abolished and Japan throughout all its borders a Christian land. This hope I have not seen realized, but others shall. And the things that seem against us, as so often in God's all-sovereign providence, are the very things that work together for us. I was greatly struck with this only a few days ago at Gotemba, when meeting the Korean Deputation to the Y. M. C. A. Bible School assembled at Higashi Yama, and listening to an address in easy Japanese, by a spare-

looking Korean. I was impressed by his extreme modesty of manner, a bow at almost every word he uttered—apparently a swivel in his backbone. He was entreating help in the work of evangelizing their own people. Afterwards the leader of the delegation, an elderly Korean, in Korean dress of immaculate white, made a short address in Korean. This was rendered into English by a doctor, a Korean educated in the United States, and that again into Japanese by the first speaker—very much to the pleasure of the assembly. After the close of the meeting, I hastened to ask the doctor, to whom I had been previously introduced, to introduce me to his principal, and by him I sent my message to Yun Chiho, for whom

and his five compatriots I had not ceased to pray that he might be faithful to his trust in the Lord Jesus. A moment later, being introduced by the secretary of the Y. M. C. A. to the first Korean speaker, imagine my surprise to find that this was Mr. Yun Chiho!

I grasped his hand, and said, "Are you Yun Chiho, the man who suffered imprisonment?" He nodded assent, and I gave him direct the message I had communicated to the secretary, and urged him to be true to his confession and witness for Jesus. Like Paul, he had suffered for that name, and now should witness a good confession. I hope I did something toward removing the swivel from his back."

OUR GAINS THROUGH LOSSES ON THE CONGO.

REV. L. A. DE YAMPERT.

THREE have been many peculiar happenings on our Congo Mission which have turned out for the furtherance of the cause of Christ, when all at the time being seemed very dark and mysterious.

It was one bright Sabbath morning late in December, our church bell was ringing and the happy congregation was gathering into our large shed at Luebo for morning service. We had long waited for the return of our Steamer Lapsley (the first one that was given the Mission.)

It was always a great joy when the little steamer started on her long voyage down the river laden with the merry wood-cutters who carried so many chickens, ducks, goats, manioc and many other things to eat and to exchange at the Pool for cloth, salt and other little barter goods. Our steamer had long overstayed the time we had expected her return and thus when on that Sabbath morning we heard the shrill sound of a steamer whistle away down the river we could not resist the temptation to rush to the beach. The whistles kept blowing and soon the crowds that were coming to church turned toward the river and there was a general rush of all, even those who were in church, to the river to hail the

return of what we hoped was our own "S. N. Lapsley."

You can imagine our consternation when, as we neared the river, we were told that our steamer had turned over far down the Congo stream and that "All were dead." A native came screaming this sad news.

As we reached the river the steamer was nearing the beach and we looked to see if we could find Mr. Vass or any of the new missionaries we were expecting.

We were expecting Messrs. Martin and Slaymaker; and what greater disappointment could we have than to find that only Mr. Martin had come with only a few of the natives who had gone away on the Lapsley !!

A steamer of the C. K. Rubber Co. had brought up the much damaged cargo and the few survivors of our unfortunate steamer and Messrs. Vass and Scott had remained at the Pool to help arrange for our transport of mission goods for the season. It was a sad hour indeed when the steamer landed and soon there began a wailing of the bereaved natives that is hard to describe. We went on board and met Mr. Martin who had been in a most marvelous way saved and the few natives who were there were in a sad di-



The "Lapsley" on the slip at Dima, and the men who assisted with the repair work.

lemma and still grief stricken for their comrades.

That day was turned into one of sorrow and for many long weeks there was a continual wailing in the surrounding villages.

When the sad news reached America of the death of Mr. Slaymaker and of twenty-three of the natives and the loss of our first Lapsley, there were many sad hearts. But why should we linger any longer on the lost?

There was a most heroic response to the call for help and today we have the best mission steamer on the Congo and where then we had only a few missionaries, there are now a great company valiantly working for Christ. The loss of our first steamer made it possible for the liberal S. S. children to give a far better and more durable boat which is now the pride and constant joy of thousands in Congoland.

In the room of the one sainted young man, Mr. Slaymaker, there have arisen more than a score of others to lift up the banner of Christ in Africa. Our little flock of native Christians have grown to over twelve thousand. Truly our lines have fallen in pleasant places, we have a goodly heritage. There have

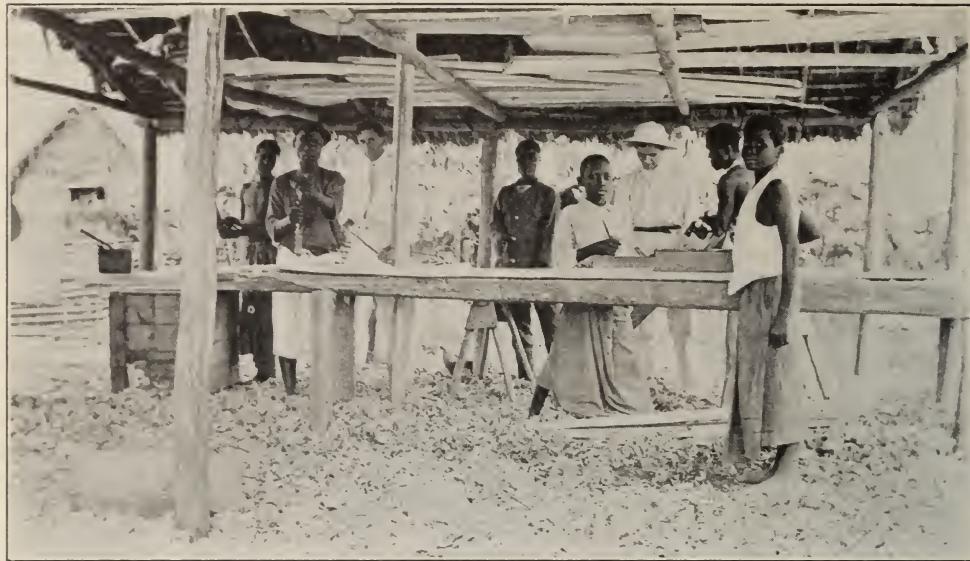
been many other like experiences on our Mission.

We might speak of the evacuation and loss of our Ibanche Station during the revolt of the Bakuba tribe, but Ibanche was rebuilded and there is now a stronger friendship among these people toward the Mission than ever before, due to the Christian spirit manifested toward them before and after their uprising.

Our Mutoto Station is named for the lamented Mrs. Morrison whose life was a constant source of helpfulness, and as a star of inspiration to both missionaries and natives on the Congo. Her life was given without reserve to the thousands of suffering natives, who still love to tell of her untiring devotion to the work she so much loved.

There is another tribute of a life of faithful devotion that has been given for the saving of souls at Mutoto. Mrs. Rochester laid down her life for Africa. The memory of these devoted servants of Christ is fresh in the minds of all who knew them and they have contributed a rich store of service to our Mission and to the Church.

The little ones who have been transported from Congo into that great be-



Carpenter shop at Luebo.

yond and all those who have experienced the heart bleedings for loved ones whom the Congo has claimed may be but sharing in the great plan of divine Providence for the ultimate triumph of the gospel.

Let us therefore count all things but lost that we may win Christ, for we know that "All things work together for good to them that love God."

WORK AT SOONCHUN.

REV. J. C. CRANE.

WITHOUT the consent of the Committee, but with the required two years of language study complete, we respectfully report the re-inforcement of our station force by the arrival of Lillian Hedleston Crane, October 31st ult. She seems as well pleased with the place as the rest of us and will doubtless do her share to increase the attendance at our primary Sunday schools.

Last Sunday at fifteen different villages or meeting places within three miles of Soonchun, there were some 870 in Sunday school, 670 of them being children of infant parents, or "heathen grown folk." We hope to reach the thousand mark by Christmas, although as yet the incentive of a big Christmas tree is not an attraction here.

New attendants from the heathen are coming into the local church, ever since a meeting in September (when 100 professed a desire to believe), and the smaller country groups near here report an encouraging addition to their congregations. Three groups are getting their own buildings within the 5-mile radius of Soonchun, which forms my evangelistic territory and some fifteen islands and fifty villages still remain unreached. So you see my work is not entirely educational, as the Prayer Calendar reports.

At its recent meeting, the Mission decided (as you have doubtless learned) that we could not get a permit and run a school under the new Government regulations, which cut the Bible instruction entirely out of the school, and

forbid it in connection therewith. This is indeed a heavy blow to us, with our new building, fine faculty and growing body of students. It looks like death to our educational work, unless the Master causes a light to shine quickly in darkened minds.

The Government's position is simply this: The mission schools of Korea are now educating over half of the high-school pupils of Korea and the Government is not financially able to compete with these schools for the present, especially as it is desired to use more Japanese teachers with higher salaries. The missionaries, (many of whom were here under the Korean government and out of real sympathy (?) with their purpose to assimilate this people), are unfit to train true citizens of the Empire, and adopt Western learning to Eastern living conditions as well as they have. Furthermore, Christianity, they feel is too Western to suit monarchical ambitions, without "modification," and Buddhism, it is hoped, can

better be made to suit the peoples' needs. Consequently all schools are proclaimed Government schools and must be under Government strict surveillance, no teacher to be employed without passing Government examination; no additions made to buildings, curriculum, etc., without consent.

However, they are fair minded and courteous to the last degree, and have awaited a thorough consideration of the situation by our mission before taking action to close our school. It is simply a matter of the "natural mind being at enmity against God" (not necessarily against His servants, mere men), and nothing but His Spirit can bring in the light of faith that dares trust His freedom without suspicion and without fear. 'Tis the same as Paul had to contend with, when he was accused of stirring up trouble at Philippi; "These men, being (Christians) do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, being (Japanese)".



Sunday School picnic given to three schools in Mr. Swinehart's field Kwangju, Korea.

This evidences itself especially in ancestor worship, which officials insist is not religion, but custom, and therefore not to be violated. The fact that the opinion of the rest of the world and its practice, granting more liberty and encouraging religious teaching in connection with public education, is against them, cannot matter, for religious customs, though false, are the last things men will abandon.

Japan externally may be civilized, but when the Emperor is crowned he reports the fact in all sincerity to his ancestors' spirits, and the God of the Harvest is given a day throughout the Empire for worship. When the "fine" new public school is built, an immense bow and arrow of wood are placed on the ridge pole and an offering at the foundation, to guard off evil spirits and assure a safe construction of the building. So long as Sunday observance in-

terferes with national holidays and Emperor worship, we have assurance that nothing but the Almighty power of the Spirit of God can give Christ the free open door without persecution, such as older missionaries thought was at hand. We must be patient with Japan, we cannot but admire her pluck and push, her thorough attention to details, public conveniences, and economical blessing of their adopted subjects, but we must give our God no rest in prayer if we would see pride substituted by reality and the Emperor acknowledge the King of Kings in truth.

Pray for these unworthy representatives, that our Light may be held so clearly and so high that "the Lamp between the hand that holds it may scarce be seen."

With best wishes and assurance of our prayers, for you and the church, as truly as we count on yours for us.

A WOMEN'S BIBLE CLASS IN MOKPO TERRITORY.

MRS. WILLIAM P. PARKER.

THE last week in September we went to Soo Chung Dong, a little village that has a new church, and where the believers are also new for the most part. We rode by train and rickshaw till about 1:00 P. M. (having left Mokpo at 6:30 A. M.), and then walked till 3:45, when we arrived. Our loads preceded us by a few minutes, and were unpacked, and my cot was set up in a little mud-floored (but papered), mud-walled room not over 8 by 8, and my Bible woman, Choisie, slept on the floor in there too. You can imagine how much room there was left after taking out the space required by a 6 x 3 cot and Choisie's load, and of course I wouldn't let the cot touch the wall either. The church is planned with one big room for the service, and two small rooms at the back for the teacher or preacher; the latter rooms having no doors, I hung an extemporized curtain between me and the main

room, which was floored with strips of bamboo poles that threatened to break with every step. The windows were holes in the wall entirely covered with white paper. The mosquitoes were bad, so I was certainly glad I had brought my net. The cook had a flat earthen bowl, some eighteen inches in diameter, filled with charcoal for our stove, and there he cooked the rice, potatoes, beans, cereal, eggs, chicken, and chocolate, and boiled the water, which of course is always necessary.

Choisie spoke to the women every night we were there except Tuesday, when she was sick, so I had to sing for them with the baby organ (which all the women enjoy so much) and taught them some of the commandments. They repeated well, but there wasn't time to fix them in their memory permanently. However, I hope that drill will serve as a starter, and that some of them will go on to learn them—if not, I hope

to continue the teaching the next time I go out there.

Monday and Tuesday we tramped about six and twelve miles respectively, I should judge, going to the villages in the neighborhood to preach and distribute tracts; and I got away with a fair amount of Korean food both times, rice, kimchi (turnip-pickle), boiled egg-plant, etc., but the peppery stuff made me pay for it all afterwards, though I have learned to like the taste very well. To the flies and dirt I have to shut my eyes.

Wednesday it rained, and Choisie was sick—and if it rains that means that the women who live any distance away won't come (some of them live six miles off), so maybe you think I wasn't just about the most discouraged person ever, and about ready to go back to Mokpo. But in the afternoon Choisie rallied, things cleared up a bit, one of the six-miles-off women came, and we had the first session of the class; the first class, by the way, ever held in that church. The women were not used to it, nor learned in the etiquette of such a thing, so when we asked for their names to make the roll, they stared blankly, said they had believed long ago, and that their names were already written, (on the church record). And they would talk out in meeting—more than usual—and we would have to wait till the conversation subsided; and their youngsters raised Ned outside the church door on an average of every twenty minutes, I think, except when Choisie was speaking, and I was free to keep them "shooed" away, or hush up an incipient racket; or one or two would burst crying or calling out into the room, and nobody was especially disturbed. This is all typically Korean—but "more so."

The thing that made us happiest was that there were twenty-eight inquirers whose names we took; though they all "decided to believe," one cannot call them more than that. How such need your prayers, for usually they don't

know at all what being a "Jesus believing" person involves, and some will press on, find out, and attain; others will lose interest and drop out—sad to say.

On Friday afternoon, a beautiful day, we started to walk ten li—about three and one-third miles—so "they" said, to Chesill, whence some of the women came to the class, in order to give the message to some of the unbelievers there. We had a lovely walk through the hills, among the pines, along the rice-fields, by grassy banks dotted with wild asters, goldenrod, and blue-bells, catching sight of the sea from a high rocky path, anon descending low into the valley overshadowed by the hills. After nearly a six-mile walk, for such we found it, we came to the tiny village which we thought was our destination,—but no! The good old sister who piloted us led the way over a bow of a hill, where our hostess's mother with the three-year-old baby of the house strapped to her back, met us with cordial greetings, and ten or fifteen minutes walk brought us to the Christian home which was to be our shelter for the night. One picture from



Here are three native Koreans sent out last year as missionaries to Manchuria, by the Presbyterian General Assembly of Korea. The first "Foreign Missionaries" sent out by the Korean Church—an epochal incident. (Picture furnished by Mr. Jno. McEachern.)

a Sunday school picture roll pasted to the wall, and now blackened and begrimed with smoke, was a mute witness to the household's Christian faith.

The young mother of the house, as busy and bustling in her preparations for supper as Martha, saluted us smiling; her old father, whose shaved hair bristled up quite fiercely, and whose face was as wrinkled as the cream on scalded milk (but as to color, the simile breaks down), strolled out with his long pipe, and entertained us with terse, vigorous Korean, telling us how the "moksas" (foreign pastors) had slept in that room which we were to occupy, and how Yoo Moksa (Mr. Nisbet) was so tall that he couldn't take his meals in that room, but went to the shed, which had a higher ceiling. True enough, we found that there was less than half the room in which I could stand upright. The son of the old man, with well combed hair, and in clean starched clothes, next came into the yard, a bit more hastily than was consistent with his dignity, being somewhat reluctantly hastened by the lively "fatted calf" he was trying to keep in check. He too came to give his greetings with his head respectfully inclined; "Are you in peace? Did you travel pleasantly?" and so on.

While supper was a-preparing, Choisie and I slipped out the little stockade of cornstalks surrounding the grounds and made our way over the scrub-pine-clothed slopes to the beach, damp with the receding tide, watching the crabs in their curious houses and walks, picking up shells, and enjoying the sunset coloring till almost before we knew it it was dusk, and we were glad to see that "grandmother" had come for us. We hurried back to supper, prepared the lights, the organ, and the picture rolls, and Choisie had the privilege of preaching to a crowd of probably one hundred and fifty in the courtyard, not more than half a dozen of them

Christians. We gave tracts afterwards, and trust that the seed will bear fruit in days to come, though we found no one willing to take the step of deciding for Christ that night. The assurance of fruit in these regions in the future, from the human standpoint, is helped by the sight of believers who are faithful preachers of the word.

It seems to me that in every church that is *alive*, there are one or maybe two old sisters, almost toothless, or blind in one eye, with scraggly hair, clothes ancient and perhaps ragged, who are consumed with such a zeal that they go everywhere preaching the word. Oftentimes with no family ties, hardly a spot they can call home, or a living to assure them of no want, their meat seems to be to do the will of God, and they have no other calling. Their mites swell the collections, their figures and words are familiarly known in the homes of rich and poor for miles around; they distribute tracts by hundreds. Such ones were Su Chil's mother (her only name) and Mrs. Kim who helped us at Su Chung Dong. They were so full of overflowing happiness that you never knew when their old cracked voices would break out into joyous song, acceptable to Occidental ears only because of the heart behind it—or when they would almost, as David, "dance before the Lord," or in the midst of meeting begin to exhort the unbelievers, now in clever mimicry, like true Orientals, breaking into appropriate song, as "Bringing in the Sheaves," while they industriously weeded the church floor in lieu of the rice fields, or illustrate how they praised God while pounding clothes. These are they who bring forth an hundred fold. Our eyes dim, and we feel a laudable ambition to be so faithful in our service too, that we shall sit somewhere near the "nophun chari" (honorable mat, as the Koreans say) that they will surely occupy in heaven.

AWAKE, O ZION!

Wake, Zion, wake! Arise and shine!
Behold thy light is come!
The glory of thy King divine,
Alone can pierce the gloom
That shrouds a dead world; and 'tis thine,
Earth's darkness to illumine.

On thee the Sun of Righteousness,
With heavenly glory streams;
Reflect his light, a world to bless
Where never day-star gleams:
To dying souls in hopelessness,
O send those healing beams.

The nations wait, from south to north,
His glorious day to see;
And when thy brightness shineth forth,
Their kings shall flock to thee;
And light divine shall fill the earth,
As waters fill the sea.

Awake, awake! Thy strength put on!
Assume thy garment fair!
The daughter that a king would own
Should royal raiment wear;
In robes of righteousness alone,
Fair Zion must appear.

This heavenly garb of purity
No stain of earth must show;
From every spot and wrinkle free,
Must whiter be than snow;
That earth in rags of sin, through thee,
God's holiness may know.

The Sun of Righteousness shall then
Dispel sin's awful night;
The King of Glory shall come in,
Whose sceptre is The Right;
The Prince of Peace on earth shall reign,
Our everlasting Light.

EDITH E. NAFF.

ANNUAL REPORT, KUNSAN STATION.

REV. JOHN MCEACHERN.

IT IS with profound gratitude unto God for all of His wise and holy provision for and supervision of the work and workers of this station during the past year, that we submit the following report:

The Boy's School brings to our attention three lines of definite progress. First, in the Manual Training department, where the students are taught how to make rice bags and to handle wood-working tools. In this latter only the 2nd and 3rd year students are enrolled and for a period of two hours work twice a week, are expected to cover the course in two years. The aim of the wood-working department is primarily to give special facility in the handling of tools and a more accurate knowledge of joining and fitting. A sustained and enthusiastic interest has marked the work of this department. Second, a new dormitory partially erected by the students will soon be completed, considerably relieving the congested condition of the old building, but the present rate of increase in students would seem to indicate that that

relief is only a temporary one. Third, as an indirect result of evangelistic work done by the students in Chaiju, five boys were enrolled from there the past year. The students have accelerated their evangelistic effort in two important directions during the year. Five Sunday Schools for the heathen, with an average attendance of 100, and regular preaching services with the Government-Students, to which service an average of 30 attended. Of the 74 students enrolled, 13 are in the Industrial Department, and 48 are in the self-help department. From the students there has been received in tuition 220 yen (\$110.00) and in dormitory fees 216 yen (\$108.00).

In the Girls' School a most satisfactory year is reported. There were 67 enrolled, with 26 boarders. From these 3 were admitted to the church on profession of faith, and several were received into the Catechumenate. Mrs. Harrison instituted the needle-work department toward the end of the session with a class of 25 girls.

The Medical Work shows gratifying

improvement generally. The presence of Miss Shepping has added no little to the hospital and has had the effect of intensifying the work of training the helpers. One man, Yi Choong Seung, calls for special notice. He came to the hospital for treatment as a charity patient, and before he was finally cured had to lose both an arm and a leg, these however, were replaced with serviceable substitutes and today he ranks as perhaps one of the most efficient helpers. He is now a baptized Christian. The statistics show that the Japanese constitute a large per cent. of the patients and also a larger number of Chinese than before. There has been an average of 50.3 per day in the clinic, a total for the year of 15,551 dispensary cases and 554 operations. From these patients, the majority of whom are very poor, there has been an average of 8 per month who confessed their faith in Jesus. Financially, the year has been good. Received from the patients 10,700 yen (\$5,350.00), and from the Mission 3,000 yen (\$1,500.00).

The work of the Evangelists like "all Gaul is divided into three parts." Mr. Bull reports three elders elected and installed and one pastor installed over a group of three churches in Pu An County. During the year most of the churches under his care have given evidence of strong vigorous life both by external and internal growth. From April 23d to June 17th Mr. Bull was absent on the faculty of the Presbyterian Theological Seminary at Pyeng Yang. In January was held the Men's Annual Training Class with an enrollment of 200. This class is considered to have been the most significant in years on account of the unusual interest and attention shown and evidence of a deep spiritual tone which pervaded this Class of prayer and testimony for ten days. Messrs. Cram, of the Southern Methodist Mission, Songdo, and Smith of the Northern Presbyterian Mission, Pyeng Yang, rendered most

efficient help both in the teaching and preaching of the Word.

The circuit under the care of Mr. Harrison furnishes a most encouraging outlook, as every one of the 19 churches is expecting to take on a new life and is working to realize that hope. There are 373 members in the field, 9 of whom were received into the church this year, and 7 were added to the Catechumenate roll. There are 5 day schools with a total enrollment of 90 scholars. Mr. Harrison says: "The work is very much like that of a farmer on a needy farm, at present it is all rebuilding and fencing and ditching—in hope of a harvest."

From the remaining circuit, all of the 25 churches are reported in good condition though very weak. Since last report all have been visited on an average of two and a half times each during a working period of 176 days spent in the country. During this time 186 prayer meetings and regular services were held with a total attendance of 3,638. Three revivals of ten days each were conducted and 1,400 tracts used in personal work. On examination 29 were received into the church, 14 infants were baptized, 62 received into the Catechumenate, and 8 cases of discipline are recorded. The work in the Island territory has proved to be a most satisfactory and pleasant part of the experiences of the year. In close proximity to Kunsan are no less than 25 separate islands with a population which is altogether interesting and fairly intelligent. Fifteen of these islands were visited, 2,000 copies of the gospel sold there and in two villages where there are some very earnest Christians, regular meetings have been started.

The Annual Bible Class for Women was held in February. Miss Buckland enrolled 180, *twenty-three* of these having come in from one of the country churches. Mrs. Swinehart, of Kwangju, Miss Martin of Mokpo, and Miss

Austin of Chunju, assisted in the teaching.

The two local congregations are being faithfully shepherded by Rev. Kim Pil Soo. The Kunsan Church found it necessary recently to double its capacity, which enlargement has already proven inadequate for the needs. Both of the local congregations have added one elder each to the Session.

It is hardly necessary to express our appreciation of the return of Mr. and Mrs. Harrison to the field. We are

grateful to the Executive Committee for this help at this time.

In conclusion we wish to express our thanks to the various Stations of the Mission for valuable assistance rendered us during the year in times of great stress. Especial thanks are due Chunju Station for repeatedly coming to our assistance, by Miss Buckland in the Girls' School, Miss Tate and Mr. Win in itineration, and to Mokpo for the efficient help by Miss Martin during the Woman's Training Class.

GOING BACK TO MEXICO.

MISS E. V. LEE.

Mr. and Mrs. H. L. Ross and family and I left New Laredo Dec. 3rd. We had a rather hard trip, as regards personal comfort, but there was no danger. So much rolling stock has been destroyed that cars and engines are both scarce and in bad condition, and travel is heavy—some five hundred passengers filling our train, until we were like sardines.

We left New Laredo Friday about 11 A. M., and traveled slowly until 4 P. M., when we were about sixty miles from Monterey. Then our engine gave out entirely—"died," as the Mexicans say. We waited there until 3 A. M., and then another engine arrived from Monterey, and we moved on, reaching Monterey 9.30 Saturday morning, too late for our Linares train, so we spent Sunday in Monterey in a hotel near the station. This hotel still has big holes where cannon balls entered. We found Monterey rather better than we had expected. It is sad to see the ruins of the big Union Station. We went to church and saw old friends there, among them Leandro Garza Mora.

Monday morning at 6:30 we came on to Linares. We had a good engine and a comfortable train and made good time.

I stayed with the Rosses until Wednesday. We saw old friends there, and the house-cleaning that had to be done before we could even sit down was a foretaste of what awaited us here.

Wednesday I left for Victoria. You can imagine how glad I was to find Mr. Silliman in my car. He was going to Tampico to meet his wife and then return to Saltillo. We had a long talk. He is hopeful over conditions.

We reached Victoria on time, too, and I was met by Mr. Tice, of the Friends' Mission. Some of our people were at my house to meet and help me.

I find my possessions in good order. Things have suffered very little. My flowers and plants look well.

I feel that things are better than we had hoped. Our people seem cheerful and all whom I have seen have work. I have had warm welcomes back. The people who took refuge in my house during the battles came to thank me, bringing eggs and oranges.

I cannot tell you how glad I am to be back. I feel that many opportunities lie before us and I pray that I may do my part.

I think personally, we are perfectly secure here. All say so.

Victoria, Mexico.

MEXICAN STUDENTS IN AMERICAN SCHOOLS AND COLLEGES.

REV. W. A. Ross.

ME ARE not talking about the children of Mexicans living in the United States, who attend our educational institutions. Pages could be written about these. Indeed, one of our bright Brownsville boys is now in the Freshman class at the University of Texas, preparing himself for work as a medical missionary in Mexico.

Nor even talking of Mexican students from Mexico who are sent, under state or other secular auspices, to institutions of learning in the United States, though we have known a Governor of a Mexican state who sent his sons and daughters to an American State University. From this same state, and at the state's expense, was sent a young Mexican Protestant with some companions, to a leading Norlal School in New England. On their return to Mexico after finishing their course, this young Mexican Protestant was placed at the head of the educational system of the state, and he and his companions built up one of the best, if not the best, educational systems of any state in Mexico. Prof. Andres Osuna, for this is his name, is now in Nashville, the official translator of the Southern Methodist Board of Missions.

But we are talking about Protestant Mexican students who have attended, or who are attending, Protestant schools and colleges in this country at the instance of some of the Foreign Mission agencies in Mexico. These students received their higher instruction and inspiration on our Home soil and in Home institutions. Another example of the close tie which binds Home and Foreign Missions.

Many are familiar, no doubt, with the story of the two daughters of Rev. Leandro Garza Mora, who while quite young were sent by our Mission to the Home and School at Fredericksburg,

Va. There they spent several years, completing their education in English, and winning the love and respect of the whole community. On their return to Mexico, they had forgotten their mother tongue and could not converse with their brothers and sisters, and their father acted as interpreter until their Spanish-speech came back. Carmen, now married to a promising Protestant, lives in the City of Mexico. Christine has been for some years teaching music in the Presbyterian College for Girls at Mexico City, and studying at the same time at the Conservatory. At one time during the days of Don Porfirio Diaz, at a public musical concert, the President was so charmed with Christina's performance on the piano, that he was making plans to help her pursue her studies in Germany. But the Revolution came, and it was never done. She is still studying and teaching in the National Capital, devoted to her art.

Some years ago, at the annual gathering of all Protestant workers in Mexico, a young woman, a student at the Presbyterian College for Girls at Aguascalientes, was the Convention soloist, and delighted and edified all by her singing. When next our paths crossed a year or two later, she was teaching in the Presbyterian College for Girls in Mexico City, and at a reception given by the College to the Americans in the City of Mexico, we again had the pleasure of hearing her sing. Subsequently, she studied voice in New York City, and expected to finish in three years a course which ordinarily requires four years.

A number of years ago, a little orphan girl was taken into our Girls' College at Matamoros. She had no other home, and Miss Dysart took the place of mother to her. This girl graduated in the Normal Department, and be-

came the Primary teacher. After teaching a few years she expressed a desire to study in some American college. Arrangements were made with the President of Daniel Baker College, Brownwood, Tex., by which Josefina might teach Spanish in the College, and so help pay expenses while pursuing the course. The College authorities were very cordial in their praise of her work. Senorita Josefina Villareal is now a teacher in our School at San Benito, Texas.

We had as a candidate for the ministry in Mexico, a young man who had attended Protestant schools in Mexico, but who had not yet finished his course. Two years ago, just as he was planning to enter the Presbyterian College and Seminary at Mexico City, the troubles in the country became acute, communication with the city was cut off, and he could not go. In order not to lose time, we decided to send him to some institution in this country, and Daniel Baker was chosen. In our correspondence with the authorities of Daniel Baker College about these students, it developed that one of the purposes which Dr. McClelland had in establishing the College was to help in the training of Protestant workers for Mexico, both American and Mexican. Pedro Garcia spent the year there, session 1913-14, and is in school again this year. By working he is helping to defray his own expenses, and is making a good record. He assists in our evangelistic work on the border during vacations.

Soon after coming to Mexico we met the Salriz family of Saltillo. A large family; father and mother, boys and girls—all Protestants. Moises was a student for some time at the Presbyterian College in Mexico City, and was sent by the Mission of the Northern Presbyterian Church to one of the leading colleges of that denomination in Pennsylvania. He took the course, won college honors in abundance, graduating with distinction, and is now a



On the way to market in Mexico. Observe similarity to Korean carrier.

teacher in the Presbyterian College in Coyoacan, Mexico City.

Miss Maria Galvan, a graduate of the Girls' School at Matamoros, and a faithful teacher there for some years, wishing to study at some American institution, is now at the Methodist Seminary at Laredo, Tex., where she is making a splendid record.

No Mexican, young or old, has more impressed on us his personality than has Sr. Eleazar Perez. After graduating from the Presbyterian College at Coyoacan, Mexico City, three years ago he came to us as a teacher in the Graybill Memorial School. The sincerity of his motives, the charm of his personality, his consecration to duty, the brightness of intellect, and his devotion to God, made his work in the school of inestimable value. He is ambitious,

and constantly seeks larger equipment. He wanted to study in some institution in this country, and is now at Austin College, Sherman, Tex., where he is helping to pay his expenses by teaching Spanish. The authorities of the

College are unstinted in their praise of his character and his work.

Eternity alone will reveal the value of the work that is done by our Christian institutions in this country for our work in Mexico.

Brownsville, Texas.

MEXICO WIDE OPEN TO THE GOSPEL.

A CHRISTIAN worker in Mexico voices the general opinion of missionary experts when he says that the present unsettled conditions have created among the people an unprecedented desire for the gospel of Christ.

It may surprise some to know that in a great part of Mexico there is comparative peace. Even in the districts where fighting is going on, conditions are not the same as found in most warstricken countries. They are not to be compared with the unrest and devastation in the war zones of Europe.

"There is not a state of anarchy in Mexico," writes the missionary. "Bandits do not roam about the country, plundering and murdering. The great crisis that Mexico faces today is one of finance. Mexican money is practically worthless today, making it impossible for merchants to import articles. Nevertheless, people continue to carry on their various trades. The worst condi-

tions are to be found in the cities. In the small towns and country districts work goes on about the same as usual."

Dr. John W. Butler of Mexico City, has made the statement that this is the golden opportunity for Christian work in Mexico. The religious interest manifested has never before been equalled. Missionaries are doing a larger work than ever, and Protestant mission schools have more students than they can possibly handle.

The feeling against Protestantism that strongly prevailed for so many years is now fading away, since Mexicans are coming to realize that Christ is a vital power to those who trust Him.

Several officers of the various Mexican armies are young men who have attended mission schools and naturally have created a favorable sentiment toward the missionaries. Mexico needs Christ and better yet, is beginning to realize her need of Christ.—*Exchange.*

THE NATIONAL MISSIONARY CAMPAIGN IN THE SOUTH.

THE National Missionary Campaign in the South will consist of conventions in fourteen of the leading cities of that section. These conventions begin in Houston, Tex., January 19 and go east and northeast through the Gulf and Atlantic Seaboard States, through Richmond into Virginia, and turn west from there through Kentucky, Tennessee, Arkansas, Oklahoma, and conclude with the convention at Fort Worth, Tex. These

conventions follow each other closely, as is seen from this schedule:

- Houston, Texas, January 19-21, 23.
- New Orleans, La., January 23-26.
- Jackson, Miss., January 26-28, 30.
- Birmingham, Ala., January 30-February 2.
- Atlanta, Ga., February 2-4, 6.
- Columbia, S. C., February 6-9.
- Greensboro, N. C., February 9-11, 13.
- Richmond, Va., February 15-17.
- Lexington, Ky., February 20-23.
- Nashville, Tenn., February 23-25, 27.
- Memphis, Tenn., February 27-March 1.
- Little Rock, Ark., March 1-3, 5.

Oklahoma City, Okla., March 5-8.
Fort Worth, Tex., March 8-10, 12.

The boards are preparing to take an active part in these conventions and to obtain practical results from them. Much emphasis will be put upon the denominational objectives in the afternoon meetings of the denominational conferences.

Though none of the conventions will be held before the middle of January, convention committees are organized, and arrangements are already being completed for executive secretaries in most of the cities. The Southern conventions will be served by Team C, under the leadership of Field Secretary D. Clay Lilly, of Nashville, Tenn. Dr. Lilly led the conventions in the same section of the National Missionary Campaign in 1909-10. Some of the members of the team are as follows:

Team leader, D. C. Lilly, Field Secretary, Nashville, Tenn., Rev. John N. Mills, D. D., Washington, D. C.; Lieut. Col. E. W. Halford, New York City; Bishop W. R. Lambuth, Oakdale, Cal.; Dr. J. T. Henderson, Chattanooga, Tenn.; Rev. Worth M. Tippy, D. D., New York City; Rev. J. F. Love, D. D., Richmond, Va.; Rev. W. W. Pinson, D. D., Nashville, Tenn.; Dr. E. C. Cronk, Columbia, S. C.; Dr. R. W. Patton, Atlanta, Ga.; Dr. S. J. Corey, Cincinnati, Ohio; Dr. E. W. Smith, Nashville, Tenn.; Dr. E. M. Poteat, Greenville, S. C.; Rev. J. G. Dale, Chester, S. C.

Financial and industrial conditions in the South are reported by Dr. Lilly to be improving, and the outlook for the campaign is growing better each week.—*Men and Missions*.

"AND HOW SHALL THEY PREACH EXCEPT THEY BE SENT?"

The Master's call comes ringing clear,
Through the pages of his word:
"Go preach my gospel of love and cheer
To those who have never heard
Of me and my power to save.
Some need but a chance in faith to repent
Ere they go to a Christless grave."
"And how shall they preach except they
be sent?"

For many there be who have heard his call,
Eager, expectant, insistent, pleading,
And in answering love have offered their all
To follow his Spirit's leading.
No task is too hard, no road too long,
While on their dear Master's service bent,
With his grace for their strength and song.
"And how shall they preach except they
be sent?"

The teeming millions in darkness wait—
They have waited so long in vain—
In beathan blindness accepting their fate,
Shall they wait in vain again?
From his willing, waiting messengers of
peace,
Shall we withhold the full, the glad con-
tent
That comes with his Kingdom's rich in-
crease?
"And how shall they preach except they
be sent?"

MARY ELIZABETH KIRKLAND.

There is undeniably a peculiar advantage in a simultaneous canvass. The spirit of the enterprise communicates itself abroad and affects all concerned. *Survey Week*, March 12-19, offers this advantage to all who woould help advance this magazine's circulation.

宿連基教育立講習全體攝影一九一一年八月



No. 1—Normal Class.

SOME NORTH KIANGSU PICTURES AND WHAT THEY MEAN.

REV. W. F. JUNKIN.

DESCRIPTION OF PICTURES.

No. I. Picture of a Normal Class conducted for thirty odd days last summer in Sutsien for country day school teachers. There was an enrollment of thirty-one, and twenty-one remained

through the whole course. We secured the best man we could find in the District to teach Pedagogics, a Mr. Liu of the Government School here in the city, himself a day school teacher of small



No. 2—Evangelistic tent.

school children. Our own Mr. Chien, one of the teachers in the Boys' High School, a graduate of the Shantung Christian University, had charge of the Western branches. One of the missionaries had them all in Bible, and he gave them stiff work for hot summer. Excellent work was done.

There are now under the care of Sutsien station thirty day schools at country out-stations besides one day school and boys and girls boarding schools in the city; about 550 boys and girls under daily Christian instruction.

No. II. Picture of a tent used in the Sutsien field for evangelistic purposes. It is not large, but the more convenient to use in country villages. It will seat one hundred, and another hundred or two hundred can squat around on the outside, for the side curtains can all be taken off. It is being used constantly, mostly by the Chinese native preachers, at different places through the field, and is crowded every night and often in the day time. Study



The old way in which Mr. Junkin traveled.



Official regalia of a District Magistrate.

classes are also held in it in the day time.

This tent is the gift of Mrs. U. M. Rose, of the Second Church, Little Rock, Arkansas.

The four Chinese characters on the door curtains are *Fu In Chiang Mu* and mean *Gospel* (or *Good News*) *Preaching Tent*. The character used for "tent," or "tabernacle," is the same



During the Dallas Convention, a motorcycle and side car was presented to Wm. F. Junkin, by alumni of Austin College, his Alma Mater. This is the new way in which he can now travel to do his itinerations.

as that used in the Bible for the Tabernacle which Moses made.

Note the pagoda in the background. It was erected to the god of literature. Just to the left, not seen in the picture, is a temple, on the grounds of which the tent was pitched to take this photograph. May the day soon come when these temples all over China shall be displaced by Christian churches, truth dispelling error and the gospel of salvation through our Lord Jesus Christ bringing light and glad hope to the multitudes now in darkness and despair.

No. III. This picture shows the new Chinese ritualistic dress. It has recently been ordained to be worn by officials, but only on occasion of worship of Confucius or Kuan Ti (the god of War) or Yoa Ti (who might be called the god of Patriotism), and by the President when worshiping Heaven. There is an effort being made by the Government just now to emphasize the worship of Kuan Ti and Yoa Ti, two ancient "worthies," along with the

worship of Confucius. So you see, though the proclamations have announced freedom of religion, there is still State Idolatry, and freedom of religion does not mean what it does in America!

The number of circles on the dress shows the rank of the official. This man has five circles (one behind, which you do not see), which show him to be a district Magistrate. The Governor of a province has nine circles on his dress. President Yuan (He may be Emperor by the time you read this) has twelve circles on his robes.

On the cap is a precious stone, of different color according to office, inclosed in a circle of pearls, the number of pearls the same as the number of circles on the dress.

The under garment showing below is purple. The upper garment is black. The borders are of gold thread. The circles are embroidered with five different colored threads. All is Chinese native material.

This little corner for prayer: Everybody do this, but especially those who cannot engage in a canvass, pray that Survey Week, March 12-19, may bring thousands of new subscriptions. Matt. 21:22.

HOW DOES A MISSION MAKE ITS BUDGET OF EXPENDITURES?

REV. J. R. GRAHAM.

THE writer, a missionary from the China Mission, has been impressed with the interest shown by pastors and business men in the above question, and also their ignorance of the details of the matter. Doubt is expressed as to the care used in making out these estimates. The writer believes that there is no business in this country which works on a budget which has been more carefully considered beforehand, and proposes to give an outline of the method used in proof of this assertion. He will use his own Mission as an example, but presumably the method used is practically the same in all of the Missions of the Church.

A word in explanation of the terms used—The aggregate of missionaries working and living in the city and responsible for the territory of which that city is the center is called a Station. A Station Meeting is the gathering of the members of the Station together for discussing the affairs of the Station. A Mission is composed of all the stations in a certain section of country; for example, a province or half a province. A Mission Meeting is where all the members of all the Stations gather together to discuss the affairs of the whole Mission.

The Mission holds an annual meeting for the discussion of its affairs, and one of the principal matters discussed is the budget for the ensuing year which is to be sent to the Executive Committee. Before this Meeting of the Mission every Station is required to have a Station meeting for preparing its estimate list. To this Station Meeting every member brings his or her list of estimates for the work of the ensuing year. The members of the Station present an itemized list of their needs for the work of the coming year. Mr.

A. tells what he needs for a specified number of native preachers, chapels, day schools, out-stations, colporteur work, itinerating work, opening of new out-station work, etc. Mr. B. tells what he needs for a specified number of helpers, chapels, etc. Mr. C. brings in his estimates for boarding school, giving the number and names of teachers, the salary paid to each, the sum needed for the running expenses of the school, food, repairs, etc. Dr. D. tells what he needs for his hospital, clinic work, medicines, assistants, running expenses, repairs on the large property under his charge. Misses E., F. and G. tell what they need for schools and Bible Women, miscellaneous expenses, etc. Each of these individual items are taken up separately and discussed carefully. Sometimes it is advised that the number or amounts be increased or lowered or cut out entirely. The efficiency of each item for the work required is gone into, the usefulness of some chapel is questioned, the feasibility of opening up certain work is thoroughly discussed and the past history of each is gone into and the various items stand or fall according to the judgment of the majority of the members of the Station, for everything goes by majority vote. Thus every item of every individual is gone over carefully by those who know as much about it as the individual concerned knows, and they approve only those items which they consider necessary and the minimum amount necessary for carrying out the work is granted. Every item asked for is carefully questioned and only approved of after the majority of the members of the Station so vote. This method is followed in all the different Stations of the Mission. The result is that each Station comes to the Annual Mission Meeting, where all the members of all

the Stations gather to discuss the business of the whole Mission, with its items for individual estimates reduced to what it thinks is the minimum needed for efficiency.

But the Station has only considered its individual needs. The Mission as a whole is now to go over every item of every member with the same items and needs of every other member of the Mission before it. This larger body is necessarily more impersonal and impartial. They never grant a lump sum to any one Station or any one member to cover the whole or part of the work of that Station or member, but every item and every dollar in that item is scrutinized carefully and conscientiously and is altered or cut out or approved according to the judgment of the majority of the members of the Mission who are present. The Mission feels that it is spending the money of the Church, that it is acting as a trustee for the Lord's money, so it goes about the work in that spirit and the result, as in the case of the Station' work, is a sum which is the minimum for efficiency in the judgment of a body of men eight times as large as the Station which has acted on the item, and please remember that every man of them is an expert on the subject in hand.

Is this the end of the matter? By no means. These individual items are entered under the names of the members asking for them on blanks provided by the Executive Committee and sent to Nashville for approval. We on the field know that the Committee scrutinizes the individual items because not infrequently they send to us questions in regard to such and such an item for such and such a man. What does the Committee do with this budget as thus sent doubly scrutinized to them? As a rule they freely admit that the estimates

have been carefully made out and that every dollar asked for is really needed and that the work will suffer if it is not granted. But, alas, equally as a rule, they do not grant the total of the estimates. Why? For the simple reason that they not only look at the needs, but are compelled by grim necessity to look at the money at their disposal. As the Mission in granting the budget of any one Station has to take into account the amount of all the other Stations, so the Executive Committee in granting the budget of one Mission has to take into account the budgets of all the other Missions in the world which are under their control, and the controlling principle of the Executive Committee cannot be the need so much as the money on hand or in sight to supply that need. And again, alas, the money in sight is usually not enough to go around. So the third cut on the original estimate takes place if anything is left to cut, and the Committee with many sincere regrets and expressions of sympathy has to send word to an anxious Mission, "We have cut your estimates by '10 per cent.,' or '20 per cent.,' or '30 per cent.,'" or whatever the amount may be. This means, of course, that not only can no aggressive work be done that year but that some work already in progress must be given up or seriously handicapped, and this is what makes gray hairs.

The object of this leaflet has been to show the pastors and business men and other members of the Church that probably no business in the world is conducted on a more carefully scrutinized budget than is the Mission Work of the Executive Committee of the Southern Presbyterian Church, and the writer hopes you will allow him to sign himself,

Q. E. D.

From Mrs. E. B. Witherspoon, Ellisville, Miss.:

THE MISSIONARY SURVEY is a mine of information and interest to all workers in the Vineyard.

PERSONALIA.

A letter received from Rev. S. P. Fulton informs us that Mrs. Fulton has been ordered home immediately by her physician on account of incipient lung trouble. She will probably have arrived by the time this number of the Survey is published. We trust she will find speedy relief in the hands of her physician at home, who knows how to deal with cases of that kind. When Dr. Fulton was at home several years ago he had an attack which it was thought at the time would incapacitate him for further missionary service. He went back to Japan, however, and has rendered most efficient service at the Theological Seminary at Kobe up to the present time. He is one of the strong men of our Japan mission, and is so recognized by the leaders of the native church.

A note from Mrs. S. P. Fulton announces her arrival at San Francisco on December 6th. She will remain on the Pacific Coast until spring, and reports that the physicians give her every encouragement to hope that she will make a complete recovery from her recent illness in a few months. Her address until further notice is 212 S. Euclid Avenue, Pasadena, Cal.

We congratulate Mr. and Mrs. C. F. Hancock, of Yencheng, on the arrival of the fourth member of their household, coming down out of the blue without asking anybody's leave, and taking her place as a member of the North Kiangsu Mission. Her name is Alice Katherine. We also congratulate the North Kiangsu Mission on its reinforcement.

The Executive Committee was very much pleased to have a visit from Rev. J. R. Graham, of the North Kiangsu Mission, at our meeting on December 14th. The Committee was so interested in what Mr. Graham had to tell us that we kept him answering questions for a good part of the morning and almost the entire afternoon, abbreviating the discussion of other matters in order that we might make the most of Mr. Graham's visit. He not only gave the Committee a great deal of valuable information and suggestions, but also won the hearts of the Committee by his frank and amiable and manly way of saying what he had to say.

A note from Mr. Ostrom announces that after a very stormy passage he and Mrs. Ostrom landed in Kobe on November 25th. They both must be wonderful sailors, as Mr. Ostrom reports that neither of them

was seasick, although on one night the wind blew at the rate of a hundred miles an hour. It is an excellent thing to have a level head,

Rev. John MacWilliams, of our Cuban mission, adds one more to the list of our missionaries sent to the hospital for appendicitis. Mr. MacWilliams went to Austin, Texas, where he underwent a serious surgical operation on December 13th. A letter from Mrs. MacWilliams, written December 15th, stated that he was doing well. We hope he can soon go back to Cuba, where he had made a very encouraging beginning in his work, and where the need and the opportunity are both as urgent as could well be imagined.

A note from Miss Elizabeth Corriher announces that she expects to sail from Shanghai on December 19th, expecting to reach Seattle on January 14th. She has a brother in Seattle with whom she will stay for a brief visit, and then go to Battle Creek Sanitarium for rest and medical attention. Her address until further notice will be 33 Hermosa Apartments, Fourth Avenue and Cedar, Seattle, Washington.

At the meeting of the Executive Committee on December 14th, Dr. and Mrs. J.



Mrs. J. M. Blain, and Daniel, Margaret Cary and Elizabeth Grice Blain, Hangchow, China.



Mr. and Mrs. C. Fred Hancock and children: Edward Albert, aged 7; Chas. Frederick, Jr., aged 3½ years; Mary Louise, 19 months.

W. Hewett, of Yengcheng, China, were appointed as regular members of our North Kiangsu Mission. Dr. Hewett came to Yengcheng something over a year ago, the China Inland Mission kindly consenting to loan him to us until we could send out a doctor to that station. The relations thus established with the members of Yengcheng station proved so mutually satisfactory that on their request, seconded by that of the mission and reluctantly assented to by the China Inland Mission, they are now made permanent.

Rev. and Mrs. A. B. Rice reached Lancaster, Texas, Mr. Rice's home, on the 13th

of December. This will be their permanent address while they are at home on furlough. We extend to them a cordial home greeting, and trust they will get the rest which they have so well earned and which they so greatly need.

We regret to learn that Rev. Lyle M. Moffett has been compelled to give up his work in China and return to this country. His address is Mint Spring, Va. He was much beloved by his fellow-workers, and it is earnestly hoped that the circumstances compelling his return may be so changed in the near future that it will be possible for him to go back to the field where he is so greatly missed.

We present three family groups for the inspection of our Survey readers. The first is that of Mrs. J. R. Blain and her three children. Dan, Margaret and Elizabeth. We are sorry Mr. Blain did not get into this group. However, the general average of good looks would possibly not have been raised by his being in the picture.

The second group is the McIlwaine family, of Kochi, Japan. "Kochi has been doing stunts in honor of the Coronation of the Emperor. The people sat down to eat and to drink and rose up to play. Ex. 32:6 describes it exactly. I imagine Kochi celebrates more on the order of the New Orleans Mardi Gras Carnival than anything else one could compare it to. And every



REV. AND MRS. W. B. MCILWAINE AND FAMILY, KOCHI, JAPAN.

year at this season the Emperor's birthday celebration is the beginning of these pageants or carnivals, in honor of the dead sages worshipped as gods."—Hattie J. (Mrs. W. B. McIlwaine) Kochi, Japan, 11-19-15.

Another group is of Rev. and Mrs. Fred C. Hancock and their three older children, Edward, Charles and Mary. Since this picture was taken Alice Katherine has come on the scene, but she will have to wait until the next group is taken in order to give her American friends an idea of her good looks.

We have been greatly encouraged by the reports from the boys' school at Lavras with regard to the spiritual work in the school. During a considerable part of last year a spirit of revival prevailed among the students, and large numbers of them were gathered into the church. Dr. Allyn writes that twenty-five were received for baptism during the month of October, and that many others were under deep religious

impressions which it was hoped would result in their open profession of faith before the end of the year. The addition of such a large number of young men trained in the thoroughgoing methods that are used in this school means a strong reinforcement for the native church in Brazil.

A letter from Rev. W. C. Porter, dated December 3d, informs us that he has been dismissed from the hospital with the doctor's declaration that he was a well man, and that he is gaining strength day by day, and hopes soon to have recovered his normal strength. He reports that Mrs. Porter is also greatly improved, and that she seems now on the road to good health. We sincerely hope that these veteran and most efficient workers in our great and needy field in Northern Brazil will soon be able to go back and take up their work there again. Their address while at home is Cantonsville, Md.

HANGCHOW PRESBYTERY.

REV. W. H. HUDSON.

WHILE politics are stirring in China, our church work goes on quietly, almost "without observation" growing steadily.

Presbytery met at Hangchow Christian College. The Chinese Moderator Prof. Chow, being on his way to America, Rev. W. H. Hudson was asked to preach the opening sermon. Rev. J. M. Blain, D. D., was elected incoming moderator.

Business proceeded promptly, much committee work and very little debate soon cleared the docket.

The vote to form a General Assembly was practically unanimous. Two new Chinese evangelists to be ordained at Kashing as soon as the way is clear.

LATEST STATISTICS.

| | |
|-------------------------------------|------------|
| Evangelists | 8 |
| Elders | 46 |
| Deacons | 29 |
| Communicants | 2,039 |
| Churches | 20 |
| Received by Baptism | 210 |
| Received by Letter | 47 |
| Contributions Pastor's Salary | \$1,901.29 |
| Total Contributions | \$3,709.69 |
| Allowing for Death, Discipline, Re- | |

movals, etc., the rate of death is over twelve per cent. Increase of contributions for all causes, over fifteen per cent.

These figures are for the Organized Chinese Church; they do not cover chapels and evangelistic work still in the hands of missionaries.

It is now evident that the organized Presbyterian Church in this part of China can take over and provide for pastoral oversight, congregations gathered by the missionary and Chinese evangelists, even more rapidly than such congregations attain to self-support.

It is now considered good work, not only for a missionary to win converts, but to stimulate them to self-support. No doctrinal difference emerged, the Chinese are more inclined to divide up on questions of policy and administration than to debate theological questions.

The Presbytery is inclined to be very strict, exercising full authority over Sessions, preachers, candidates and congregations. In difficult or doubtful questions Sessions ask advice.

DO YOU KNOW?

1. How many Protestant church members there are in China?
2. How many Presbyterians?
3. What new hospitals were built in the N. Kiangsu Mission last year?
4. What is the total membership of the native churches in heathen lands?
5. How much did they give for the work last year?
6. What is required of applicants for membership in Korea?
7. What new reinforcements came to our Missions without being sent out by the Committee?
8. What notable event has occurred in the history of the Nagoya Girls' School?

SENIOR FOREIGN MISSION PROGRAM FOR FEBRUARY, 1916.

Arranged by MISS MARGARET MCNEILLY.
Topic—*China*.

Hymn—Jesus Shall Reign.

Scripture Reading—Psalm 72.

Prayer.

Minutes.

Roll Call—Answer with the name and station of a missionary in N. Kiangsu.

Business.

Solo—Selected.

Reading—A Nickel for the Lord.

Topical—The Loyalty of a Chinese Girl.

A Chinese Idol Seller Turns to Christ.

To Ponder—What Does it Mean?

Recitation—The Best We Have.

Hymn.

Chain of Prayer—Closing with the Lord's Prayer in concert.

Suggestions.

Get items from the current issue of The

Missionary Survey for news of our own work in China.

In answering roll-call, if possible get some items of interest about the missionary whose name is given. The Calendar of Prayer will be helpful in giving dates when sent out, the Presbytery, and the kind of work done.

Appoint a reporter to get current news of China, either secular or religious.

Pray earnestly for the Executive Committee of Foreign Missions, that the year may close without debt.

* * *

The above program, with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year, \$1. These programs are issued the 15th of each month for use the succeeding month.

COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS.

Receipts Applicable to Regular Appropriations—

| | December. | 1915 | 1914 |
|-------------------------------|--------------|--------------|------|
| Churches | \$ 20,822.56 | \$ 20,366.98 | |
| Churches, Japan..... | 17.50 | | |
| Sunday Schools..... | 227.76 | | |
| Sunday Schools, Japan. | 370.45 | | |
| Societies | 6,807.86 | 5,891.20 | |
| Societies—Japan ... | 16.50 | | |
| Miscellaneous donations. | 1,874.10 | 1,678.22 | |
| | \$ 30,136.73 | \$ 28,557.36 | |
| Legacies | 314.50 | 21.89 | |
| | \$ 30,451.23 | \$ 28,579.25 | |

For nine Months, April 1, 1915, to December 31, 1915—

| | | |
|---------------------|---------------|---------------|
| Churches | \$ 160,397.17 | \$ 166,273.49 |
| Churches, Japan.... | 82.15 | |
| Sunday Schools.... | 3,895.25 | 6,010.22 |

| | | |
|--|---------------|---------------|
| Sunday Schools, Japan. | 10,716.29 | |
| Societies | 42,000.97 | 42,478.00 |
| Societies, Japan.... | 160.13 | |
| Miscellaneous donations | 17,744.46 | 21,982.65 |
| Miscellaneous donations, Japan..... | 52.12 | |
| | \$ 235,048.54 | \$ 236,744.36 |
| Legacies | 2,250.47 | 12,457.96 |
| | \$ 237,299.01 | \$ 249,202.32 |
| Appropriation for fiscal year ending March 31, 1916..... | | \$ 506,646.27 |
| Deficit March 31, 1915..... | | 63,286.98 |
| | | \$ 569,933.25 |

Amount needed each month, \$47,500.00.

The receipts for objects outside the budget for the nine months are \$23,617.41.

Nashville, Tenn., Dec. 31, 1915.

EDWIN F. WILLIS, Treasurer.

SOME OF OUR SPECIAL DIFFICULTIES.

1. The women's societies are now dividing their gifts among all the Assembly causes, with the result that since 1912, when the change went into effect, their foreign mission gifts have increased only \$100, though their total gifts since then have increased \$59,000. It has required constant effort to prevent an actual decrease of their foreign mission contributions. Their gifts to this cause up to January 1st, this year, are less than for the same period last year.

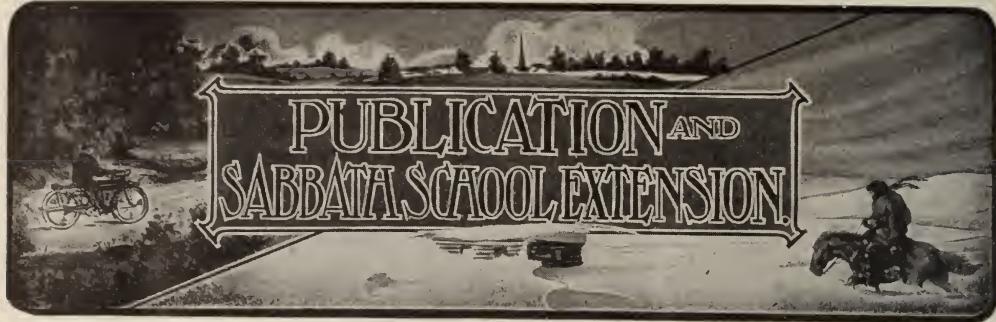
2. By the misuse, not the right use, of the Assembly's Plan, hundreds of churches are shut against efforts to bring up the foreign mission income. For example, a few weeks ago by special invitation one of our Secretaries visited one of our important congregations. As they gave last year \$700 to foreign missions, he asked the pastor's permission to call on them to increase to \$1,200 and thus have their own foreign missionary. The pastor said it could not be done because the Every-Member-Canvass was to be taken that week and the results divided according to an agreed-upon percentage. He then asked if an effort could not be made, after the E. M. C. had been concluded, to bring the foreign mission offering up to \$1,200. The reply was that this was impossible because the understanding was that the E. M. C. would end financial endeavors for the next twelve months. The Secretary inquired if any financial goal had been set before the congregation to be reached by the E.M.C. or, that failing, by subsequent efforts. The answer was "No."

Some such makeshifts for the real Assembly's Plan, which is an excellent plan as interpreted by the Assembly itself, are blocking foreign mission gains, and often reducing the foreign mission gifts, in great numbers of our churches.

3. For the last six years, not counting the exceptional year when the foreign mission debt was paid, the people's gifts to foreign missions have averaged 63½ per cent. of their gifts to the Assembly causes. The Assemblies recommended 54 per cent. for foreign missions "as a guide to our people in making their gifts" is therefore tantamount to a recommended decrease of one-seventh, or over \$70,000, in their gifts to foreign missions.

We are not complaining about or protesting against any of these difficulties. We are simply stating facts that the Committee's situation and problems may be understood.

The effect of the above mentioned factors, operating during the last few years, in limiting and reducing the foreign mission income, would have engulfed the work in debt but for the stupendous "special" efforts initiated by the Nashville office especially during the closing quarter of the fiscal year, though May and October have also been utilized to the utmost. By reason of the action of the last Assembly appointing the first three weeks in February as one of the regular Foreign Mission seasons, these efforts are no longer "special," but normal and regular. A church-wide observance of this season, with Foreign Mission preaching and prayer and self-denial, would lift the work at once out of its embarrassments.



Branch Department at
Texarkana, Ark.-Tex.

PUBLISHING HOUSE,
6-8 North Sixth Street, Richmond, Va.

BANNER SCHOOLS FOR 1915.

It is a pleasure to announce the successful contestants for the Presbyterian Banners awarded for 1915 by the Publication Committee for the largest contribution per member for Sabbath School Extension.

A splendid spirit was exhibited throughout the whole Rally Day period, and all the schools seemed to understand that their offering would help a great cause, and therefore there will be no regrets, although there will be some disappointments where schools made an earnest effort to win or retain the Banner.

In forty-one out of eighty-four Presbyteries, the Banner changed hands, showing that the desire to "excel in good works" is rapidly growing. There was also a gain of 25 per cent. in the average per capita gifts from the winning schools over the average of last year, and the number of schools which made offerings shows a gratifying increase over any previous year. The gifts from schools will form a larger part of the total receipts for this great cause than ever before, and if the churches will be as generous in March as the Sunday schools were in October, we will reach the goal fixed by the Assembly of \$37,000 for Sabbath School Extension.

We are profoundly grateful for the splendid support our schools are giving the work of Sabbath School Extension, and especially do we appreciate some of the smaller gifts, which we know represent sacrifice and interest not excelled by the Banner-Winning Schools.

The following is the list of successful schools for 1915:

SYNOD OF ALABAMA.

| | |
|--------------------|-----------------|
| Presbytery. | |
| Central | Fulton Chapel |
| East | West Point, Ga. |
| Mobile | Jackson, Ala. |
| North Alabama..... | Tuscumbia, Ala. |

Tuscaloosa Uniontown, Ala.

SYNOD OF ARKANSAS.

| | |
|------------------|------------------|
| Presbytery. | |
| Arkansas | Marianna, Ark. |
| Ouclita | Texarkana 1st. |
| Pine Bluff | Monticello, Ark. |
| Washburn | Prairie Grove |

SYNOD OF FLORIDA.

| | |
|----------------|------------------|
| Presbytery. | |
| Florida | Madison, Fla. |
| St. John | Lakeland 1st |
| Suwannee | So. Jacksonville |

SYNOD OF GEORGIA.

| | |
|----------------|------------------------|
| Presbytery. | |
| Athens | Gainesville 1st |
| Atlanta | Covington, Ga. |
| Augusta | Crawfordsville |
| Cherokee | Marietta 1st |
| Macon | Thomasville, Ga. |
| Savannah | McRae, Mt. Vernon, Gr. |

SYNOD OF KENTUCKY.

| | |
|----------------------|------------------|
| Ebenezer | Bayless Memorial |
| Louisville | Pleasureville |
| Muhlenburg | Greenville 1st |
| Paducah | Marion, Ky. |
| Transylvania | Paint Lick |
| West Lexington | Providence |

SYNOD OF LOUISIANA.

| | |
|-------------------|---------|
| Presbytery. | |
| Louisiana | Plains |
| New Orleans | Slidell |
| Red River | Minden |

SYNOD OF MISSISSIPPI.

| | |
|-----------------|--------|
| Presbytery. | |
| Central | Durant |
| East Miss. | Tupelo |

| | |
|-------------------|--------------------|
| Ethel | Alexander Memorial |
| Meridian | McNeill |
| Mississippi | Oldenburg |
| North Miss. | Byhalia |

SYNOD OF MISSOURI.

| | |
|-----------------|---------------------|
| Presbytery. | |
| Lafayette | Lee's Summit 1st |
| Missouri | Bethel, Mexico, Mo. |
| Palmyra | Memphis |
| Potosi | Caruthersville |
| St. Louis | Wentzville, Mo. |
| Upper Mo. | English Grove |

SYNOD OF NORTH CAROLINA.

| | |
|-----------------------|-----------------------|
| Presbytery. | |
| Albemarle | Norlina |
| Asheville | Canton |
| Concord | Newton |
| Fayetteville | McPherson |
| King's Mountain | Dallas |
| Mecklenburg | Charlotte 1st |
| Orange | Bethell Whittsett, N. |
| Wilmington | Chadbourn |

SYNOD OF OKLAHOMA.

| | |
|--------------|----------------|
| Presbytery. | |
| Durant | Caddo |
| Indian | Old Bennington |
| Mangum | Broadway |

SYNOD OF SOUTH CAROLINA.

| | |
|----------------------|--------------|
| Presbytery. | |
| Bethel | Ebenezer |
| Charleston | James Island |
| Congaree | Eau Claire |
| Enoree | Nazareth |
| Harmony | McDowell |
| Pee Dee | Dunbar |
| Piedmont | Mt. Pleasant |
| South Carolina | Greenwood |

FREE AVAILABLE MATERIAL
ON

Sunday School Extension and Publication
for Programs for the March Collection
in the Churches.

"A FEW POINTERS"—OUTLINES FOR SERMONS:

| |
|--|
| How the Women Can Help the Publication Committee |
| Duties of Secretaries of Young People's Work and Sunday School Extension |
| Organized Presbyterian Sunday School Work |
| A Model Presbyterian Sunday School |
| Our Young People's Work—A Way Out |
| Organized to Win—Junior Program |
| Sunday School League of Soul Winners |
| Greatest Privilege in the World |
| Spiritual Values in Sunday School Extension |
| Eye Openers in Black & White |
| Sunday School and Missions |
| The Session and the Sunday School |

| |
|--|
| An Investment That Pays |
| No Man Liveth Unto Himself |
| Bible and the Sunday School |
| The Practice of Prayer |
| Manual of Graded Instruction (complete). |
| A Fully Rounded Work |
| How to Use Our Literature to Best Advantage |
| Round Table Questions on Sunday School Extension and Young People's Work |
| Program No. 1, S. S. Ex. & Y. P. Work, General |
| Program No. 2, S. S. Ex. and Y. P. Work, Chart Meeting |
| The Pocket Testament League, Rev. J. Wilbur Chapman. |

PRESBYTERIAN COMMITTEE OF PUBLICATION,

Richmond, Va.

Texarkana, Ark.-Tex.

SYNOD OF TENNESSEE.

| | |
|-----------------|---------------|
| Presbytery. | |
| Columbia | Zion |
| Holston | Cold Spring |
| Knoxville | Madisonville |
| Memphis | Oakland |
| Nashville | Cripple Creek |

SYNOD OF TEXAS.

| | |
|---------------------|------------------|
| Presbytery. | |
| Brazos | Calvert |
| Brownwood | Coleman 1st |
| Central Texts | McGregor |
| Dallas | Quanah |
| Western | Palestine 1st |
| El Paso | Stanton |
| Ft. Worth | Sweetwater |
| Paris | Commerce 1st |
| Western Texas | Yorktown. |
| Texas-Mexican | Austin (Mexican) |

SYNOD OF VIRGINIA.

| | |
|--------------------|----------------|
| Presbytery. | |
| Abingdon | Galax |
| East Hanover | Ginter Park |
| Lexington | Bethel |
| Montgomery | Bramwell |
| Norfolk | Norfolk 2d |
| Potomac | Aldie |
| Roanoke | Houston |
| West Hanover | Guinea Mission |
| Winchester | Moorefield |

SYNOD OF WEST VIRGINIA.

| | |
|-----------------------|-----------------|
| Presbytery. | |
| Greenbrier | Old Fort Spring |
| Kanawha | Pleasant Flats |
| Tygart's Valley | Harperston |

SABBATH SCHOOL EXTENSION

SEED SOWING

FRUIT BEARING



Showing how and where our field workers organize Sunday Schools in the far Southwest.



The outgrowth of a Mission Sunday School planted in Texas 3 years ago by one of our field workers.

**Won't You Invest a Portion of the Funds with which God has
Blessed you in this Fruitful work!**

Remember the offering in March for Sabbath School extension and send all checks to R. E. MAGILL, Treas., Richmond, Va.

FROM A SUNDAY SCHOOL MISSIONARY'S LOG BOOK.

REV. WM. THORNE.

In a certain community where there had been no preaching or religious services for many years, there was a dear old Christian woman who had kept the faith and whose soul was deeply troubled because of the spiritual condition of her friends and neighbors. She wrote me a pathetic letter telling me all about the destitute condition of the community, and urging me to come and hold a meeting. She closed her letter by saying, "I don't know where you will find a place to eat or sleep if you come; but, oh, do please come. My poor heart is breaking over the condition of this community, and I can't live but a little while unless something is done. Please come." As soon as possible I went to that community. For ten days I preached in the little schoolhouse on the hillside, and seventy-five souls were saved. Some day when we all appear before the judgment bar all these precious souls will be stars, not in my crown, but in the crown of that dear old child of God, who said, "I can't live long unless something is done. My heart is breaking over the condition of this community." Oh, for more hearts that are burdened for the salvation of the lost whom Jesus came to seek and to save from death.

—Luke 19:10.

One afternoon I preached in a county ail

to about thirty prisoners, all of whom had grown up in the destitute section of our Home Mission Field without any knowledge of God or the Christian duty of obedience to the law. One young man who had a long record of sin and wrong-doing behind him was deeply touched by the words of the minister, and tears flowed down his cheeks as his whole body trembled with emotion. The preacher told the old story of the cross and of the power of the crucified Christ to save even the very worst of men from their sins. At the close of the service this young man grasped the hand of the minister, and said, "I will trust Jesus as my Lord and Savior, and will give my life to him." In a few weeks he was released from prison, and now is cashier of one of the banks in a large Southern city, and is loved and trusted by all who know him. His pastor, who knows nothing of his past, said to me, "I haven't a finer young man in my church than Mr. —; one who is more consistent in his life, or is more faithful in the discharge of his Christian duties." What the law of the land, with all its severe penalties, had utterly failed to do, the grace of God in the heart of this young man did at once and forever. There is nothing like the old gospel to reform the wayward and save the lost.

THE WOMAN'S AUXILIARY OF THE PRESBYTERIAN CHURCH OF THE U.S.

OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature".

MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, Corner Peachtree and Tenth Streets,
Atlanta, Ga.

"That in all things He might have the pre-eminence."

OUR MEDICAL WORK IN CHINA AND KOREA.

THE Annual Foreign Mission season begins February 1st, and the missionary societies will be interested in learning that they are asked to give an especial self-denial gift this year to the support of the medical work in China and Korea, which is not provided for by definite pledges.

The expense of this work is almost \$20,000 and it is earnestly hoped that during the first three weeks of February, the women of the church by prayerful and self-denying giving will add that amount to the regular gifts to this great cause.

Attractive coin boxes are furnished free by the Auxiliary, and every woman

in the church should have one in a conspicuous place in her home during this especial term of remembering the sick and suffering of the far-away lands.

On Friday, February 18th, the societies will end the Annual Foreign Mission Ingathering service, when the gifts of the preceding three weeks will be brought together and an especial service of Prayer and Thanksgiving will be held. Will your Society be one which will have a share in this blessed season?

*"I was sick and ye visited me * * * inasmuch as ye did it unto the least of these, my brethren, ye did it unto me."*

Teach me, my God and King,
In all things Thee to see;
And, what I do in anything,
To do it as for Thee:
.....
All may of Thee partake:
Nothing can be so mean,

Which, with this tincture FOR MY SAKE,
Will not grow bright and clean.
A servant with this clause,
Makes drudgery Divine:
Who sweeps a room as for Thy laws,
Makes that, and th' action fine.
GEORGE HERBERT.

A VALENTINE MISSIONARY MEETING.

ANNA CRAWFORD.

DID you ever attend a Valentine Missionary Meeting? Well, I never heard of such a meeting myself until last Monday afternoon.

It is true, our pastor gave on Sunday an earnest invitation to all the uninterested women of the church to be present at Mrs. Morgan's, but as I was

not a member of the society, I entirely forgot the notice, until my neighbor, Mrs. Campbell, ran in and asked me to accompany her.

"You see, it is to be a special service," she said. "We intend handing in our Valentines, that we have been working on for the past six months, and we are so anxious that all the women not especially interested in missions should attend and enjoy the meeting with us. I trust you will not refuse the invitation, Mrs. Grey."

Now, I frankly confess, as I looked into her bright, appealing face, that it was with a degree of secret wonder, why she should be so earnest, why she should ask me to attend, and why a lot of married women should be so interested in making a Valentine Missionary Meeting attractive.

"Your invitation, Mrs. Campbell, is an unusual one," I ventured to reply, "but I do not think I can spare the time, I have started in on the spring sewing for the children."

"Oh, I'm so sorry, Mrs. Grey, but you will be absent only an hour. Our meetings are opened and closed promptly," she urged. "Now, if the hindrance is not a providential one, won't you let me call for you?" and with a sweet smile she added, "How can our society reach the height of prosperity when only the same faithful few are found in their places? Your presence will be cheering."

With some reluctance I consented, and returned to my sewing, but with an uncomfortable feeling in my heart as I thought of the tenderness and force in her simple request,—"If not providentially detained, will you not let me call for you?" Had I really ever been

"providentially detained" from attending the meetings, or was I, a professing Christian, so indifferent to the conversion of God's children, that attendance at a missionary meeting could be made the test? I must admit that my soul was filled with unrest and discontent.

Of course, it is useless to tell you I was ready when Mrs. Campbell called. The afternoon proved a beautiful one. When we entered Mrs. Morgan's large, square sitting room, flooded with sunshine, and with quantities of yellow

jonquils arranged so prettily in the vases, I could not suppress the feeling "Well, a missionary meeting is not such a doleful place after all."

The lace curtains and pictures had ever so many yellow hearts pinned to them, and I read with humiliation—"The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served." "We cannot lead an utterly useless life if we have to think for and act for another. It keeps love in the heart, and God in the life." "So long as we love, we serve." "He who loves most, serves most." I cannot begin to give all the quotations that were everywhere,—each a rebuke to my heart.

Somehow the women seemed to have a happy anticipation expressed in their faces, as each held a folded white paper. I surmised they were papers to be read, and all in one afternoon, but a whispered remark from Mrs. Campbell, "No, dear, wait and see, they are Valentines that stand for something."

The president then rose and said, "Before we begin our meeting, friends. I want you to know that the 14th of February comes on the day of our regular missionary meeting. Years ago

Mrs. Anna Crawford, First President of the Synodical of Georgia and an active worker in the Augusta Presbytery



the day was held sacred to St. Valentine, a presbyter, who, according to the legend, was beheaded at Rome under Claudius. Since then, as we all know, the sacred festival has been perverted in a measure, but it gives us today a rare opportunity of expressing our love for those whose lives are so empty, and of catching a clearer vision of duty, a deeper consciousness of love to Christ. Let us hope with glad hearts for the good that is to come to us this afternoon, and the good we are to bring to others." (I sat condemned.)

She then gave out the sweet old song, "More love O Christ, to Thee, more love to Thee," followed by an earnest prayer for God's blessing on the meeting. A responsive Bible reading came next from the First Epistle of St. John. You know the chapter, all about brotherly love, "for love is of God, and he that loveth not knoweth not God." The roll was called next, and the minutes read. By the way, the roll-call was an unusual one. Each lady responded in a few words—"Why I ought to give to missions," "Why I ought not to give to missions,"—making a striking object lesson. The responses touched my heart as I thought of my petty excuses for not giving more generously; not money, but my time, my precious time, as I deemed it. A beautiful article followed, "The Woman who gave Herself." "Only two cents a week and a prayer" had been her offering, for her heaviest cross had been a thin pocket-book. It was this that had burdened her spirit, and sent her to her knees so often, when the words of Paul to the Corinthians,—"not YOURS, but YOU" came to her mind. The article went on to tell that out of the three hundred and fifty women in the church only forty were members of the missionary society, so this little woman, after asking God to direct her steps, would make a visit and secure a new member. As it was difficult for her to get out in the usual afternoon calling hours, she never failed to improve the

coveted opportunity for saying a word for the cause she loved. After six months (can you believe it?) that same little woman, without any flurry or parade, had secured one hundred members. I can scarcely credit the story, but the president said it was really true.

The song "O Love divine, all love excelling," was sung, and we were all asked into the adjoining room. In the middle of the room stood the dining table covered with a white damask cloth, heavily outlined with evergreen in the shape of a heart. Each lady stepped forward and placed her folded paper in the center of the heart, accompanied with bank checks, paper money, silver dollars, dimes, nickels, pennies, until the heart was filled to overflowing. Then you never heard such a chattering. All the women began talking at once. I caught only snatches of their conversation,—"How did you make your money?" "Sold beaten biscuits." "You don't mean it; what, twenty dozen?" "I secured the making of the cake for our hotel." "The orders for my salad dressing helped me more than anything toward filling out my Valentine." "I took in sewing." "My valentine is the sweetest of all, I'm sure, for I made pulled candy for the Young People's Club."

I finally learned that each member had pledged as her Valentine, five dollars,—the money to be earned, and accounted for on a sheet of paper.

After Mrs. Morgan had served tea and sweet wafers, we adjourned, fully convinced that the afternoon had been not only a delightful, but a profitable one.

Would you like to know what that Valentine "stood for," One hundred and twenty-five dollars, the fruit of much work and self denial, but I verily believe they all enjoyed the work. At any rate, their love and enthusiasm won me over, and I humbly pledged myself to the Master's cause.

THE FALL SYNODICALS.

IT IS a matter of keen regret that unlimited space does not permit detailed reports of the splendid sessions of our Synodicals which occurred



Mrs. W. M. Charlton, President of the Synodical of Kentucky. Mrs. Charlton comes to her important office with valuable experience as President of Louisville Presbyterian, and will successfully develop the work so ably begun by her predecessor, Miss Lucy McGowan.

during the Fall months. From all of them came cheering reports of renewed interest, better methods and larger enrollment. Bible study was emphasized at several, through special speakers. Evangelism and personal work were stressed, while Young People's work was the special theme at others.

New Presidents were elected as follows:

Mrs. W. M. Charlton, Anchorage, Ky.; Miss Eliza H. Denham, DeFuniak, Fla.; Mrs. G. T. Ralls, Coalgate, Okla.; Miss Ella S. Cummins, Covington, Tenn.; Mrs. Ernest Thompson, Charleston, W. Va., and Mrs. Walter McCoy, Knoxville, Tenn.

Mrs. McCoy, though living in Tennessee, is the first President of the New Appalachian Synodical, organized in November.

These new presidents are women of ability, consecration and experience in organized work, and will successfully carry on the work which their noble predecessors have bequeathed to them.

Mrs. Chris G. Dullnig, president of Texas Synodical and chairman of the Woman's Advisory Committee, is the oldest Synodical president in term of service, having been the only president of Texas during its ten years of existence.

PLAN OF CONFERENCE ON FOREIGN MISSIONS.

DELLA McGOOGAN.

This is suggested for use at Spring Presbyterials, and will be furnished by the Auxiliary at 2 cents each.

The chart (wheel) used as a sort of program.

"A"—The axle around which the wheel revolves—the wheel's support.

"A"—The Auxiliary, around which the sphere of our various activities revolve—its support.

The Hub—The part which makes possible the wheel, that part in which all other parts have their origin and strength. The very foundation of all that which goes to make up the wheel. No hub, no wheel.

What the hub is to the wheel in its re-

lation to the axle, Information is to our various activities in their relation to the Auxiliary.

DISCUSSION.

A.—Information and Topics Assigned.

I. Means of obtaining.

1. The Survey—How best promote the reading of The Survey.
2. The Prayer Calendar—How to increase the use of the Prayer Calendar.
What the Prayer Calendar means to the missionary.
3. Mission Study—The M. S. class in



Mrs. J. B. Nunn, President Synodical of Arkansas. Mrs. Nunn is the first and only President of the Arkansas Synodical, and under her wise leadership this organization has advanced to the first rank of achievement in organized work.

rural Auxiliaries.

4. Libraries—Methods for promoting the reading of missionary books.
The Circulating Library—Its advantages.
- II. Ways of Diffusing.
 1. The Extension Department—Necessity of an Extension Department, and how operated.
 2. Missions in Sunday Schools—Why Make Missions a part of every session? How?
 3. Children's Day Observance—Reasons for the observance of Children's Day in every church.
 4. Enlisting the men in the work.

Granted that, at least to some extent, we have obtained and are diffusing this information, what follows?

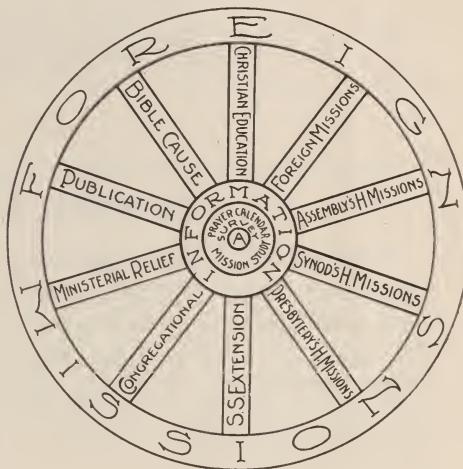
As the spokes are grounded in the hub, so the life of our various activities is grounded in Information. An informed Auxiliary needs no urging to the support of these activities. Interest is a natural outgrowth, and it reveals itself in the support of the work.

Again, as the spokes support, and are

the strength of the rim, so our Assembly's causes are the support and strength of Foreign Missions. The Foreign Mission spoke is only one means of Foreign Mission support. One spoke left out weakens the rim at that place. The absence of any part of the wheel, whether hub or spoke, will prove disastrous to the rim. So it is with our Foreign Mission wheel, each part is an absolute necessity. But as the hub is the foundation of all else in the wheel, so INFORMATION is the foundation of all else in the whole organized plan of our church's activities.

Therefore,—the obtaining and diffusing of Information *must* of necessity, be first, last and always uppermost in every plan of our Auxiliaries.

We have seen the axle in relation to the wheel; we have seen the various



parts of the wheel in relation to one another; one thing yet remains. Hidden away and unseen, is the oil, the substance which keeps the wheel going, its vitalizing force, its very life. The axle may be strong and powerful, and the wheel perfectly formed, but without the oil, both will soon become useless. It is the vital connection between the axle and the wheel. What the oil is to the wheel, prayer, or the power of the Spirit through prayer, is to the Auxiliary.

Granted the informed Auxiliary, granted the perfect plan; without the vitalizing power of prayer, all will come to naught. Information can avail nothing, plans are useless, effort is in vain. Hand-in-hand, above, and beneath, and throughout every plan, every hope, every ambition must come the power of the Spirit, the dynamic which alone can bring to pass, and this dynamic can become operative, only

through earnest, believing persistent prayer.

B Prayer.

I. Its Importance.

1. The prayer circle—Place of the Prayer circle in the Auxiliary.

II. Its Power.

1. The Week of Prayer—Necessity for the observance of the Week of Prayer.
Some results.

THE SPARE MINUTE.

Oh, what will you do with the Minute to spare?

The gay little, stray little, Minute to Spare,
That comes from the clime
Of old plenty of Time,
With never a worry and never a care.

Oh, what will you do with that Minute to Spare?

The dear little, care little, Minute to Spare?
Who's only content
So long as he's spent,
No matter however, wherever or where.

We'd better beware of the Minute to Spare,
The wee little, free little, Minute to Spare;
And never refuse
The minute to use,
That's always so ready some burden to bear.

—Selected..

FORWARD AND UPWARD.

A special effort on the part of the Women's Organizations during February and March will be necessary if we maintain the record of the past four years. The church sessions reported to the General Assembly the following totals as the gifts of the Women's Societies: In 1912, \$383,226; in 1913, \$401,519; in 1914, \$410,425; in 1915, \$442,982.

The reports of the Foreign Mission Committee for some years credited the Women's Societies with the following gifts to Foreign Missions: In 1912, \$75,933; in 1913, \$77,728; in 1914, \$78,813; in 1915, \$87,465.

The gifts for Foreign Missions from Women's Societies reported by the Sessions run about \$30,000 per year larger than the figures given by the Committee's records, but this is due to the failure of Church Treasurers to report the source of all the funds they forward. It is to be noted that the Women's Societies have maintained the total of their gifts to Foreign Missions, while some churches and individuals have not, and at the same time they are beginning to recognize and meet their obligations to other causes having a claim upon them, a course specifically outlined by the General Assembly.

STEWARSHIP DEPARTMENT

Conducted by R. L. WALKUP

Secretary Assembly's Campaign Committee.

THE MOST IMPORTANT CONCERN FOR YOUR CHURCH JUST NOW!

A PERSONAL EVERY-MEMBER CANVASS.

FOR CHURCH EFFICIENCY

Through the consecration of self and substance.

A THOROUGH CANVASS

Going in search of the last member, and refusing to let up until there has actually been reached every member of the congregation (communicants, adherents, children).

A PERSONAL CANVASS

Not circularizing, but interviewing every resident member. Not an Every-Family Canvass, but an EVERY-MEMBER CANVASS. Carefully following up throughout the year every non-resident member and every new member.

AN INTELLIGENT CANVASS

The congregation given definite information of the needs, possibilities and ideals of the Kingdom by well chosen and carefully prepared canvassers.

A FINANCIAL CANVASS WITH A DEFINITE GOAL

There is a mark below which no church can go and maintain its self-respect and look for the blessings of God. A certain definite part of the income of every congregation belongs absolutely to God. This Canvass is an organized effort to present in a clear fashion the opportunity to contribute to the whole work of the Kingdom and to secure for His glory God's portion.

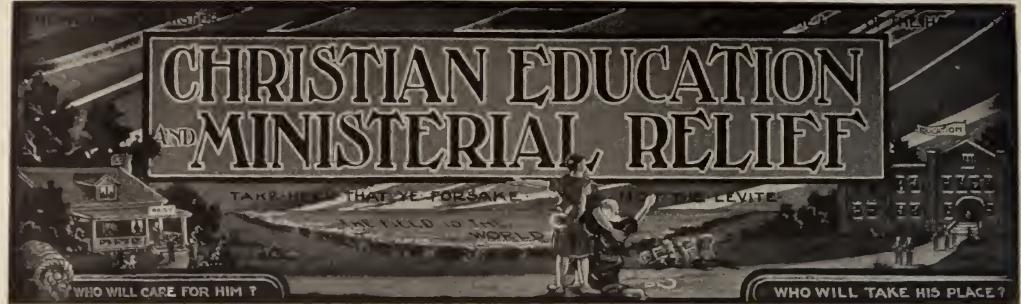
A SPIRITUAL CANVASS

It is only to defeat the whole Plan to divorce the spiritual from the financial. They are dependent one upon the other and cannot live one without the other. With the whole preparatory training begun and continued in prayer, the canvassers set apart with prayer, magnifying the first need of the Church as *consecrated lives*, as they visit each home, and a prayerful appeal for each member to do his part in the home church, the community, his own land and the world, will usher in rich blessings to any church.

A SUCCESSFUL CANVASS!

Enlisting Every Member for Greater Efficiency through the Consecration of self and substance.

NOT LATER THAN MARCH 26TH



Address All Communications Relating to
This Department to
REV. HENRY H. SWEETS, D. D., SECRETARY,
122 Fourth Avenue, Louisville, Ky.

Make All Remittances to
MR. JOHN STITES, TREASURER,
Fifth and Market Streets, Louisville, Ky.

PENSIONS AND PREACHING.

THE churches will only be paying a debt of honor when they establish an adequate pension fund for aged ministers.

The young man who wishes to study for the ministry finds the way made easy for him. He can get without money and without price the best known education in his chosen calling. Scholarships and endowments carry him over the rough places; and if he shows character, intelligence and devotion, he need not worry about the financial side of life—until he graduates.

Then his monetary troubles begin. He has been warned long before that preaching is not intended to be a money-making profession, but it is impossible that he should realize in advance the economies he will be called on to practice.

He must maintain the outward appearance of a well-to-do gentleman on the income of an unskilled laborer. If he be a Protestant, the unwritten law requires him to marry—not that he

needs much urging, as a rule—and to bring up a moderate-sized family. He must not engage in any money-making occupation in his spare hours, if he should be so fortunate as to have spare hours. In some denominations he must move to a new "field" every few years; a rule which not only increases his direct expenses, but imposes the indirect charge of learning the market and living conditions of each new location.

The miracle is that most clergymen manage to meet these seemingly impossible conditions. A country preacher is the world's prize economist—always excepting his wife. But with all his enforced skill in making one dollar do the work of three, he must live from day to day. Not one minister in a hundred has a salary sufficient to enable him to make adequate provision for his old age. The only fair and logical course is for the church which he serves to make that provision for him.

TO BE A MINISTER—IS SOMETHING.

WHEN I hear some of the things which young men say to me by way of putting the arguments to themselves for going into the ministry, I think that they are talking of

another profession. Their motive is to do something, when it should be to be something. You do not have to be anything in particular to be a lawyer. I have been a lawyer and I know. You do

not have to be anything in particular except a kind hearted man, perhaps, to be a physician; you do not have to be anything, nor to undergo any strong spiritual change, in order to be a merchant. The only profession which consists in being something is the ministry of our Lord and Saviour—and it does

not consist of anything else. It is manifested in other things, but it does not consist of anything else. And that conception of the minister which rubs all the marks of it off and mixes him in the crowd so that you cannot pick him out, is a process of eliminating the ministry itself.—President Woodrow Wilson.

THE CLAIM SUPREME BUT FORGOTTEN.

TO CARE adequately for the aged and infirm ministers and the needy widows and orphans of deceased ministers is not an act of charity, it is merely the fulfilling of the most sacred obligation assumed by the Church in obedience to the command of her Great Head.

A JUST CLAIM.

The Apostle Paul calls attention to the fact that the soldier does not serve at his own charge; that the planter of a vineyard eateth of its fruit; that the feeder of a flock is nourished by the milk of the flock; that in the Mosaic law it was forbidden to muzzle the ox which was treading out the grain; that the plowman and the thresher do their work in the hope of being partakers of the harvest; and that those who had part in the work of the temple were sharers of the bounties which were brought to the altar, all of which led directly to the question: "If we have sown unto you *spiritual things*, is it a great thing if we shall reap your *carnal things*?" And he adds, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."—I Cor. 9:7-14.

AN INHERENT CLAIM.

The Church takes a man in his youth, demands that he shall spend a number of the best years of his life in its schools, that he shall turn aside from the avenues into which other men go in the pursuit of wealth, and that he shall give the Church all his time and strength in service. In return for all

this the Church promises support for himself and for those who are dependent upon him for life, and it is reasonable to suppose that the fulfillment of the promise will be according to the ability of the Church.

AN ABIDING CLAIM.

Ex-Governor James A. Beaver, Judge of the Superior Court of Pennsylvania, says: "A minister, while he lives, has no hesitation, nor have his legal representatives any when he dies, in asking a congregation which he has served to make good the consideration named in the call under which service was rendered. And why? Simply because there is an express contract to pay. When a minister has been solemnly ordained and thereby adopted by the Church, and has, by his ordination vows, voluntarily closed against himself the avenues by which men ordinarily acquire a competency, and he becomes physically or mentally disqualified for the proper discharge of the duties of his high office, or after a half century of devoted service he is laid aside by the infirmities of age, he has just as much right morally—aye and just as much right legally in the truest sense—to claim from the Church such provision at least as was at the time of his ordination made for those in like circumstances."

A BUSINESS CLAIM.

The anxiety with which a minister must look forward to the possible time of need for his wife and children and himself brings weakness, and the efforts

to save destroy much of his vigor and rob him of magazines, books, conventions, travel and vacations that are sorely needed for his highest efficiency. A larger and more sure provision for our enfeebled ministers will effect a great saving of men and fields. Because of a lack of funds we permit our ministers of old age and declining health to bear the strain of heavy work too long. Scarcely any of our men come on the roll of Ministerial Relief until they are completely worn out—usually confined to their beds for most of the time. If relief could be given earlier and more adequately the ripe learning and rich experience of some of our men might be used to supplement the labor of others in the Presbyteries, instead of being rapidly consumed in bearing burdens too strenuous for their years. In this way neither the workers nor the work will be allowed to suffer.

THE FORGOTTEN CLAIM.

The appeal from the enfeebled ministers and their families is not heard by the ears of our busy, prosperous people. It is the mute appeal of tired bodies, worn out in the service of our church and Master, of lonely widows who have long shared the privations and toils of faithful ministers in the mission fields and are now aged and feeble, with no one left to provide for them, or of younger widows with little children dependent upon them for a time and who need the church's help in meeting the responsibilities God has allowed to come upon them. Their needs may easily be overlooked. Doubtless for this reason God said once and again to Israel, as she pressed on to the conquest of Canaan, "Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth." Their need is certain, the provision to meet the need should be made less uncertain.

PAYING THE CLAIM.

The annual offerings of our people have never been sufficient to meet the

needs of the ministers' families and to pay this just claim. For that reason we are raising an Endowment Fund of Ministerial Relief. The interest from this invested Fund together with the offerings of the churches will help us to remove this one inglorious mark of our church's history. The Protestant Episcopal, the Methodist Episcopal, and the Presbyterian Church, U. S. A., are all endeavoring to raise endowment funds of \$10,000,000 each for this work. Our Endowment Fund is now \$330,000 and the Assembly urges that it be made at least \$500,000 as soon as possible. Every dictate of justice, of honor, of gratitude, of self-respect, of expediency, of sympathy, of religion, of obedience and of love, urges this for the Church we love and the men we honor.

MEETING YOUR OBLIGATION.

You may meet your share of this claim—

1. By making an offering through your church.
2. By making a subscription for three years to be paid in annual installments.
3. By remembering the veterans in your will by bequeathing money or real estate. Have not the veterans of the Church a host of friends who will thus remember them and help the Church to meet this claim?
4. By making a gift on the annuity plan which is far better than a will which may be destroyed in a moment before or after death. Life Annuity bonds provide a regular, fixed and sure income for life and at death the amount invested goes into the Endowment Fund.
5. By erecting a memorial to some loved one whom you would commemorate. The name of such a relative or friend will be kept in perpetual remembrance on the records and printed yearly in the Annual Report, and the proceeds used for the benefit of the retired ministers. Such a monument will be more beautiful and enduring than a marble or granite shaft.

A HOPEFUL PROSPECT.

HENRY H. SWEETS, *Secretary.*

FOR many years the General Assembly has been directing the Executive Committee of Christian Education and Ministerial Relief to increase the Endowment Fund as rapidly as possible to at least \$500,000. On account of the extreme urgency of other causes before the Church we have refrained from pressing this work with much vigor during the past five years.

It now seems possible for us not only to secure the \$500,000 in the near future, but to go beyond this amount and secure a sufficient Endowment to provide for the enfeebled veterans of our ministry and the needy widows and orphans of those who have died, in a manner and with a certainty that has never been possible in the past.

The Endowment Fund has now reached the amount of \$332,000. One of our elders makes this proposition: "I will give \$68,000 on condition that you raise \$136,000 within the next year."

The Methodist Episcopal Church is now raising an Endowment of fifteen million dollars for Ministerial Relief and strenuous efforts are being put

forth by the Presbyterian Church U. S. A., and the Protestant Episcopal Church to raise ten million dollars each.

Under the rich blessing of God we know the Presbyterians of the South will rally to the support of our Committee and help us to provide "things honest" for our ministers who "having made themselves poor for the sake of Christ," have literally worn themselves out in the service of our Church.

Every dollar that is contributed will secure fifty cents from our liberal friend.

The last General Assembly declared that this Endowment Fund should be regarded as an opportunity "for special liberality rather than as a part of the regular budget."

Watch the progress made in meeting this great offer, which will be reported in this paper from month to month.

All remittances should be sent as promptly as possible to Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.

Louisville, Ky.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA-CONGO MISSION AFRICA. [14]

Ibanche. 1897.
Rev. and Mrs. H. M. Washburn

Luebo. 1891.
Rev. W. M. Morrison.

Rev. and Mrs. Motte Martin.

Dr. and Mrs. L. J. Coppedge.

Rev. and Mrs. A. L. Edmiston
(c)

*Rev. and Mrs. L. A. DeYampert (c).

*Miss Maria Fearing (c.)

*Rev. and Mrs. C. L. Crane,
Mr. T. J. Arnold, Jr.

+Mr. and Mrs. W. B. Scott.

Miss Elda M. Fair.

*Rev. and Mrs. N. G. Stevens.

Mr. W. L. Hillhouse.

Rev. T. C. Vinson.

Rev. S. H. Wilds.

Dr. T. Th. Stixrud.

Rev. and Mrs. A. C. McKinnon.

+Mr. T. Daumery.

Rev. and Mrs. J. W. Allen.

Mutoto. 1912.

*Rev. and Mrs. Geo. T. McKee.

Rev. A. A. Rochester (c.).

Rev. Plumer Smith.

Lusambo. 1913.

Rev. and Mrs. J. McC. Sieg.
Rev. and Mrs. R. F. Cleveland.

*Rev. Robt. D. Bedinger.

E. BRAZIL MISSION. [14]

Lavras. 1893.

Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.

*Mr. and Mrs. A. F. Shaw.

Rev. H. S. Allyn, M. D.

Mr. H. S. Allyn.

Mr. and Mrs. C. C. Knight.

Mr. B. H. Hunnicutt.

Miss R. Caroline Kilgore.

+Mr. F. F. Baker.

Piumphy. 1896.

Mrs. Kate B. Cowan.

Bom Successo.

Miss Ruth See.

Mrs. D. G. Armstrong.

W. BRAZIL MISSION [10]

Ytu. 1909.

Rev. and Mrs. Jas. P. Smith.

Braganca. 1907.

Rev. and Mrs. Gaston Boyle.

Campinas. 1869.

Rev. and Mrs. J. R. Smith.

Itatipetininga. 1912.

Rev. and Mrs. R. D. Daffin.

Descalvado. 1908.

*Rev. and Mrs. Alva Hardie.
N. BRAZIL MISSION. [11]

Garanhuns. 1895.

Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.

Miss Eliza M. Reed.

Pernambuco. 1873.

Miss Margaret Douglas.
Miss Edmonia R. Martin.

Rev. and Mrs. W. C. Porter.

Canhotinho.

Dr. G. W. Butler.

Mrs. G. W. Butler.

MID-CHINA MISSION. [68]

Tungiang. 1904.

Rev. and Mrs. J. Y. McGinnis.
Rev. and Mrs. H. Maxcy Smith.

Miss R. Elinore Lynch.

Miss Kittie McMullen.

Hangchow. 1867.

Mrs. J. L. Stuart, Sr.

Miss E. B. French.

Miss Emma Broadman.

Miss Venie J. Lee, M. D.

Rev. and Mrs. Warren H. Stuart.

*Miss Annie R. V. Wilson.

Rev. and Mrs. R. J. McMullen.

Mr. and Mrs. J. M. Wilson.

Miss Rebecca E. Wilson.
†Mr. S. C. Farrior.
Rev. G. W. Painter, Pulaski, Va.
Rev. and *Mrs. J. M. Blain.

Shanghai.

Rev. S. I. Woodbridge.
Kashin.
Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable.
Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
*Dr. and Mrs. A. C. Hutcheson.
Miss Elizabeth Corriher.

Kiangyin. 1893.

Rev. and Mrs. L. I. Moffett.
Rev. and Mrs. Lacy L. Little.
Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
Miss Rida Jourlman.
Mrs. Anna McG. Sykes.
Miss Ida M. Albaugh.
*Miss Carrie L. Moffett.
Miss Mildred Watkins.
Dr. F. R. Crawford

Nanking.

Rev. and Mrs. J. L. Stuart.
Dr. and Mrs. R. T. Shields.
Rev. and Mrs. P. F. Price.

Soochow. 1872.

Rev. J. W. Davis.
Dr. and Mrs. J. R. Wilkinson.
Miss S. E. Fleming.
Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
Rev. R. A. Haden.
*Mrs. R. A. Haden.
Miss Helen M. Howard.
Miss Millie S. Beard.
Miss Irene McCain.

Changchow. 1912.

Rev. C. H. Smith.
NORTH KIANGSU MISSION. [64]

Chinkiang. 1883.

Rev. and Mrs. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. D. W. Richardson.
Rev. and Mrs. J. C. Crenshaw.
Miss Pearl Sydenstricker.

Taichow. 1908.

Rev. and Mrs. C. N. Caldwell.
Rev. and Mrs. T. L. Harnsberger.

Hsuchoufu. 1897.

Rev. Mark B. Grier.
Mrs. Mark B. Grier, M. D.
Dr. A. A. McFadyen.
Rev. and Mrs. Thos. B. Grafton.
Rev. and Mrs. Geo. P. Stevens.
Rev. and Mrs. F. A. Brown.
Rev. and Mrs. O. V. Armstrong.

Hwaiianfu. 1904.

Rev. and Mrs. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.
Miss Lily Woods.

Yencheng. 1909.

Rev. and Mrs. H. W. White.
Rev. and Mrs. C. F. Hancock.

Sutsien. 1893.

Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.

Tsing-kiang-pu. 1887.

*Rev. & Mrs. J. R. Graham, Jr.
Dr. and Mrs. James B. Woods.
Rev. and Mrs. A. A. Talbot.

Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Rev. Lyle M. Moffett.
Miss Nellie Sprunt.
Miss Agnes Woods.

Haichow. 1908.

Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. A. D. Rice.

CUBA MISSION. [10]**Cardenas.** 1899.

Mrs. J. G. Hall.
Miss M. E. Craig.

†Rev. H. B. Someillan.

Caibarien. 1891.

Miss Mary I. Alexander.
Rev. and Mrs. R. L. Wharton.

Mr. and Mrs. E. R. Sims.

Rev. and Mrs. John MacWilliams

Placetas. 1909.

†Miss Janie Evans Patterson.

Camajuani. 1910.

Miss Edith McC. Houston.

†Rev. and Mrs. Ezequiel D.

Torres.

Sagua. 1914.

†Rev. and Mrs. Juan Orts y
Gonzales.

JAPAN MISSION. [38]**Kobe.** 1890.

Rev. and Mrs. S. P. Fulton.

*Rev. and Mrs. H. W. Myers.

Rev. and Mrs. W. McS. Buchanan.

Kochi. 1885.

Rev. and Mrs. W. B. McIlwaine.

Rev. and Mrs. H. H. Munroe.

Miss Estelle Lumpkin.

Miss Annie H. Dowd.

Nagoya. 1867.

Rev. and Mrs. W. C. Buchanan.

Miss Charlotte Thompson.

Miss Lelia G. Kirtland.

Rev. and Mrs. R. E. McAlpine.

Miss Elizabeth O. Buchanan.

Susaki. 1898.

Rev. and Mrs. J. W. Moore.

Takamatsu. 1898.

Rev. and Mrs. S. M. Erickson.

Rev. and Mrs. A. P. Hassell.

Miss M. J. Atkinson.

Tokushima. 1889.

Rev. and Mrs. C. A. Logan.

Miss Lillian W. Curd.

Rev. and Mrs. H. C. Ostrom.

Toyohashi. 1902.

Rev. and *Mrs. C. K. Cumming.

Rev. L. C. McC. Smythe.

Okazaki. 1912.

Miss Florence Patton.

Miss Annie V. Patton.

KOREAN MISSION. [78]**Chunju.** 1896.

Rev. and Mrs. L. B. Tate.

Miss Mattie S. Tate.

Dr. and Mrs. T. H. Daniel.

Rev. and Mrs. L. O. McCutchen.

Rev. and Mrs. W. M. Clark.

Rev. and Mrs. W. D. Reynolds.

Miss Susanne A. Colton.

Rev. S. D. Winn.

Miss Emily Winn.

Miss E. Kestler.

Chunju—Con.

Miss Lillian Austin.

Mr. and Mrs. M. E. Eversole.

Dr. and Mrs. M. O. Robertson.

Kunsan. 1896.

Rev. and Mrs. Wm. F. Bull.

Miss Julia Dysart.

*Miss Anna M. Bedinger.

Mr. and Mrs. W. A. Venable.

Dr. and Mrs. J. B. Patterson.

Rev. John McEachern.

Mr. Wm. A. Linton.

Miss Elise J. Shepping.

Miss Sadie Buckland.

Rev. and Mrs. W. B. Harrison.
Kwangju. 1898.

Rev. and Mrs. Eugene Bell.

Rev. S. K. Dodson.

Miss Mary L. Dodson.

Mrs. C. C. Owen.

Rev. and Mrs. P. B. Hill.

Miss Ella Graham.

Dr. and Mrs. R. M. Wilson.

Miss Anna McQueen.

Rev. and Mrs. J. V. N. Talmage.

Rev. and Mrs. Robert Knox.

Mr. and Mrs. M. L. Swinehart.

Mr. and Mrs. Wm. P. Parker.

Mokpo. 1898.

Rev. and Mrs. H. D. McCallie.

Miss Julia Martin.

Rev. and Mrs. J. S. Nisbet.

Miss Ada McMurphy.

Miss Lillie O. Lathrop.

Dr. and Mrs. R. S. Leadingham.

Rev. and Mrs. L. T. Newland.

Soonchun. 1913.

Rev. and Mrs. J. F. Preston.

Rev. and Mrs. R. T. Coit.

Miss Meta L. Biggar.

Miss Lavataille Dupuy.

Miss Anna L. Greer.

Rev. and Mrs. C. H. Pratt.

Dr. and Mrs. H. L. Timmons.

Rev. and Mrs. J. C. Crane.

MEXICO MISSION. [11]**Linares.** 1887.

Rev. and Mrs. H. L. Ross.

Matamoros. 1874.

Miss Alice J. McClelland.

San Benito, Texas.

Miss Anne E. Dysart.

Brownsville, Texas.

Rev. and Mrs. W. A. Ross.

Montemorelos. 1884.

Mr. and Mrs. R. C. Morrow.

C. Victoria. 1880.

Miss E. V. Lee.

Tula. 1912.

Rev. and Mrs. J. O. Shelby.

UNASSIGNED LIST. [15]**China.**

Miss Nettie McMullen.

Dr. and Mrs. Robt. B. Price.

Africa.

Rev. and Mrs. C. T. Wharton.

Rev. and Mrs. W. F. McElroy.

Mr. and Mrs. C. R. Stegall.

Dr. Robt. R. King.

Mr. B. M. Schlotter.

Miss Katie Russell.

Japan.

Rev. and Mrs. J. W. Hassell.

Korea.

Rev. T. E. Wilson.

RETIRED LIST. [10]**Brazil.**

Mrs. F. V. Rodrigues.

Mrs. R. P. Baird.

China.

Rev. and Mrs. Geo. Hudson.

Cuba.

Miss Janet H. Houston.

Rev. and Mrs. J. T. Hall.

Japan.

Miss C. E. Stirling.

Mrs. L. R. Price.

Korea.

Dr. W. H. Forsythe.

Miss Jean Forsythe.

Missions, 10.

Occupied stations, 53.

Missionaries, 348.

Associate workers, 8.

*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.

†Associate workers.

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